HUGONIS GROTII

Baptizatorum Puerorum INSTITUTIO.

Alternis Interrogationibus ET RESPONSIONIBUS:

Cui accesserunt

Græca ejusdem Metaphrasis à CHR. WASE Regalis *Coll. Cantab.*

ET

Anglicana versio à FR. GOLDSMITH, *Armigero:*

Unâ cum luculentis è S. S. Testimonis *A. N. G. In Usum* Scholarum.

Quarta Editio & emendatior & observatiunculis in Græcam Metaphrasin ad calcem appensis auctior.

Adjiciuntur itidem huic Editioni Effigies HUGONIS GROTII & FRANCISCI GOLDSMITH.

LONDINI,

Typis *Gartredæ Dawson*, & prostant venalis apud *Johannem Hardesty* ad insigne *Aquilæ-Imperialis* in vico vulgo vocato Duck-Lane, 1657.

LONDINI.

Dn. Ioanni Halesio.

Quo nil *candidiúſve*, *doctiúſve*,
Hunc non *pellepidum*, novum libellum
Sed *cultum* ſimul, & *pium* libellum
(Terſum pumice ſed *Tua* meáque)
Mittit.

Summus & *infimus* clientum

N. G.

TO

His loving and beloved Scholars, FRANCIS GOLDSMITH of *Grayes-Inne*, Esquire, many yeares since at the Merchant-Taylors School, and CHRISTOPHER WASE of Kings Colledge *Cambridge*, lately at *Eaton*.

YOu remember what you have heard from *Seneca* and me; That the three Graces (those Poeticall Goddesses of courtesie and kindnes) were painted holding their hands round in a Ring: to shew that benefits ought to run round in a circular endles motion. The morall I desire to make good: You (in your ingenuity) will confess, that you have received something from me; and therefore, out of your gratitude, refund this: which by the same obligation, I return to you, although without your desire or knowledge. But I presume upon the old relation, that you will pardon me this one fault. For the first piece, that in Latine, the name of the *Author* will carry it over the world, especially being approved by the most grave Censors, to be herein most orthodox; for what you have added, I dare say the great and famous *Hugh* would account it no disparagement to see himself march in equipage with two such supporters. Neither (*I* hope) will any that doth but pretend to religion or learning, be offended to find them here lovingly meet together, and kindly kisse each other. This I speak in our mother tongue, that all, who do but read it, may know, that even in these unhappy times, *some* Schollars do still love goodnesse, with their old *Master*, but

Ever assured Friend,

N. G.

Μεταφράσω

Πῶς ταῦθ' Ἑλλήνων παρεδέξατο γλῶσσα βέμβλα;
Κατέσχεν Ἑλλὰς ἢδ' ἀληθείας γεραράς.
Αὐτὰρ ἀλήθεια μὲν παιδεύειν ὀδύνει.
Περάσειεν μαθὼν ὀδὸν μαθόντ'.

N. T.

Add to the English, Greek and Latine Tongues,
To English, Latine, Greek, the Truth belongs.

H. E.

Quem docti pueris viri libellum,
Sinceræ probitatis integrârunt
Felici ſtudio patentiorem;
Ut Græcus, Latialis, Anglicanus,
Ambiret vario trilinguis ore.
Grandis pondere plurimos doceret,
Parvus pondere neminem gravaret
Succinctus PIETATIS inſtitutor:
Sic gratus meritò probat, petítque.

Jo. Langley.

Novemb. 4.
1647.

HVGONIS GROTII
BAPTIZATORUM
Puerorum
INSTITUTIO,
Alternis Interrogationibus
ET
RESPONSIONIBUS.

I

Cis mi natel ſacro quondam te flumine lotum?
Iſtud recordor ſæpe narratum, pater.
Sciſne etiam ritus tali quis voce notetur?
Perfudit artus purus undarum liquor.
Quis fuit ille autem ſacrum qui tale peregit?
Præco ſupernæ legis, interpres Dei.
Quis locus antiquo vidit te more piatum?
Gens pia ſacratis quem celebrat cœtibus.
Quod ſonuit carmen? quæ nomina dicta lavacro?
Summi parentis, Filiique, & Spiritûs.
Tréſne Deos igitur tingendi ritus adorat?
Quin noſter *unus*, neſcit *æqualem*, Deus.
At quibus indiciis agnoſcitur iſta poteſtas?
Sermo, loquentem: *mundus*, auctorem docet.

Quid

Ἡ ΤΟΥ̃ ΤΓΕΙΆΝΟΥ ΓΡΩΤΊΟΥ

Τ̃ παίδων βαπτιζομένων

μυσταγωγία,

Μεθ' ἑρωτήσεων καὶ ἀποκρίσεων ἀμοιβαίων,

Παρὰ τοῦ̃ ΧΡΙΣΤΟΦΌΡΟΥ

ΌΥΑΣΊΟΥ.

Μεταφράσης πρὸς τὴν Ἀναγνῶσιν.

Εὖ με μεταφράσαι μὴ φαίης· εὖ μεταφράζει
Ὀ πὼς ταῦτ' ἀναγνοὺς βίον εὖ διάγει.

Ι.

Τέκνον ἐμοῦ̃! ἱερᾶ πηγῆ σε λελουμένον οἶδα;
Πολλάκις ἀκούσας τοῦτο μέμνημαι, πάτερ.
Οἶδά τε καὶ τί πέλει μυστήριον ὅ, τι τοι εἶπον;
Ἀγνῆς ἐκλύδην ὑδάτων ῥοιῆς δέμας.
Τίς δ' ἄρ' ἐὼν τελεσυδὴς πίσυνα καὶ κόσμον ἔοργε;
Κήρυξ ὑστερατάτην νόμου, μύστης Θεοῦ̃.
Τίς σε τύπῳ δεσμῷ κεκαδαρμένον εἶδε παλαιῷ;
Ἐκκλησιάζῃ θάσσειν λεὼς ἵνα.
Τίς δ' ἐποιδὴ ἐλιν; Τίνῳ ἔκλυεν ὄνομα λοῦτρον;
Πατρός τε, καὶ Υἱοῦ̃, Πνεύματός τε παναγίου.
Τοὔνεκα τρεῖς βάπτισμα θεὸς εἴωθε σέβεσθαι;
Θεὸς μὲν εἷς ἡμέτερος ἐκ ἴσα τυχών.
Τὸν δ' ἱερὸν Βασιλῆα τί μοι σημεῖον ἐλέγχει;
Δόγμα λαλοῦντα, κόσμου ἐρχόμενον λέγειν.

THE CATECHISME OF HVGO GROTIVS

done into Engliſh Verſe

BY

FRANCIS GOLDSMITH,
Eſquire.

MY Son, that thou wert once baptiz'd *doſt know?*
Father, I often have heard ſo.
Know'ſt thou what ceremony then was us'd?
Pure water *on my limbs diffus'd.*
Who did this ſacred water on thee pour?
[1] *Heavens Herald,* [2] *Gods Embaſſadour.*
What place him ſaw thee thus to expiate?
Where Saints their meetings celebrate.
What words were ſaid? what names were utter'd, know'ſt?
[3] *The Father, Son, and Holy Ghoſt.*
Doe we in Baptiſme then three Gods adore?
[4] *There is but* one *God, and no more.*
How of his power makes he declaration?
[5] *By his* word, [6] *and the worlds* creation.

15 *Tell*

Places out of the holy Scriptures to confirm the Anſwers.

1 Math. 28. 19. Chriſt commands his Apoſtles to Preach and Baptize. Go ye therefore and teach all Nations, baptizing them.

2 2 Cor. 5. 20. Now we then are Embaſſadours for Chriſt, as though God did beſeech you by us.

3 Math. 28. 19. --- in the Name of the Father, and of the Son, and of the Holy Ghoſt.

4 Deut. 6. 4. Hear, O Iſrael, the Lord our God is one LORD. 1 Cor. 8. 4. --- there is none other God but one.

5 Eph. 6. 17. --- and the ſword of the Spirit, which is the word of God.

6 Rom. 1. 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things which are made [even] his eternal power and Godhead.

Quid Deus est tenta brevibus mihi dicere verbis?
Mens recta, simplex, perpes, immutabilis.
Cur Deus hic unus *ternâ* tibi voce notatur?
Papyrus illum sacra sic nosci jubet.
Quæ ratio suadet *tres* ut credantur in *uno*?
Distat carenti fine quod fines habet.
Artificis nusquámne sui spectatur imago?
Sol, lux, calórque *trina* sunt, *unum* tamen.
Nil hominum natura jubet nos tale tueri?
Vigere, sapere, velle in *uno* sunt *tria*.
Súntne *pares* genitor natúsque & spiritus insons?
Commune regnum est, unus æternus vigor.
Quid proprium summo fas est ascribere Patri?
Quod capit ab ipso quicquid est exordium.
Quid Deus ante sui fecit primordia mundi?
Ut nil sit extrà sufficit numen sibi.
Ede mihi cœptis fuerit quæ rebus origo?
Cœlum, solámque fecit ex nihilo Deus.
Materiam duplicem quæ distinxere figuræ?
Herba, arbor, aqua, lux, sidera, animantes, humus.
Quo genus humanum lucem conspexit ab ortu?
Terrestre corpus, mens data est divinitús.
At quos ille opifex hominem produxit in usus?
Dum colens beatus ut semper foret.

Τίς δ' ὁ Θεὸς πέλεθ', βραχέως κατάλεξον ὁρίζων;
Νῶϊ ὀρθὸς, ἁπλῶς, ἀϊδιος, κἀμεταβολος.
Τίπτε Θεὸν φωνῆς τριστῆς ἕνα τοῦτον ἔδειξας;
Οὕτως ἐφράσθη ἐν θεοπνεύστοις γραφῆς
Ἦ ῥα λόγος πείθῃ τρεῖς εἶναι ἐνὶ πιστευθῆναι;
Πέρας λαχόντος μὴ λαχὸν διασταλεῖν.
Οὔποθι δ' ἀστράπτει λαμπρῶ Παντέκτονος εἰκών;
Τρί' ὄψιν ἀλλ' ἓν ἥλιος, φῶς, θερμότης.
Ἦ ἐκ ἑὸς' ἀνθρῶπω καὶ ἐν ἀνθρώπῳ παρόμοιον;
Αὔξειν, φρονεῖν τε, καὶ θέλειν, ἑνὸς τρία.
Ἦ Πατρὶ, καὶ Υἱῷ, καὶ Πνεύματι μοῖρα μία' ἴσα;
Ξύγκοινος ἀρχὴ, πάρχρονον ξυνὲν κράτος.
Ὑψίστε τί ἢ ἑὸς' ἴδιον Πατρὸς ἔργον ὁρίζειν;
Ἀρχὼ δίδωσι πᾶσιν ὧν ἀρχὴ πέλει.
Πρὶν καββαλλέμεναι κόσμον, τίνος ἔμμελεν αὐτῷ;
Κἂν μηδὲν ἔξω, μὴν αὐταρκὴς Θεός.
Εἶπ' ἄγε μοι φύσις τίνα πρῶτα ῥυέντια τυθῆς;
Γῆν, οὐρανόν τε κλίσιεν ἀενόθεν Θεός.
Ἀμοτέραν ὕλην τίνα διαδέξασθαι πρόσωπα;
Χθὼν, ποιὰ, δένδρη, ζῶα, ὕδωρ, φῶς, ἀστέρες.
Ποίας δ' ἐκ ῥυεὰς μέροπες βροτοὶ ἐκγεγάασι;
Γεωδέες ἔξι σῶμα, νοῦς θεόσδοτος.
Ἄνθρωπον ἦ Πατὴρ ἀνθρῶν τίνος εἵνεκα πλάσσεν;
Εὐδαιμονήσειν αἰὲν εὐσεβοῦντα νοῦν.

Tell me how God may briefly be defin'd?
1 *A good, pure, infinite,* 2 *changeleſſe mind.*
Why is one God *ſet forth in perſons* three?
3 *In holy Writ thus known is he.*
That three *are* one, *what reaſon can us teach?*
God *is above all* humane *reach.*
Can it by no ſimilitude *be ſhowne?*
The Sun, Heat, Light, *are* three, *yet* one.
May we not ſome ſuch thing in mankind ſee?
Life, Reaſon, Will, *in* one *are* three.
Are Father, *Son, and Spirit* equall? *They*
4 *With* equall *might* one *Scepter ſway.*
What is moſt proper to the Father? *All*
5 *Things take from him* orlginall.
How e're the world began was God imploy'd?
6 *He, without it, himſelf enjoy'd.*
Say from what matter *did things take their birth?*
7 *Of* nothing *God made heaven and earth.*
What differing formes are in both places found?
8 *Plants, water, light, ſtarres, animals, ground.*
Of what was man firſt made? To him was given
9 *A* body *of* earth, *a* mind *from* heaven.
But to what end did God make man? That he
Might ſerve him, *and* bleſt *ever be.*

Could

1 Math. 19. 17. [there is] none good but one [*that is*] God.
2 John 4. 24. God is a Spirit, and they that worship him must worship him in spirit and truth. 2 Cor. 3. 17. Now the Lord is that Spirit. James 1: 17. With whom is no variableness, nor shadow of change. Psal. 102. 26, 27. They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy yeares shall have no end. 1 Sam. 15. 29. And also the strength of Israel will not lie nor repent, for he is not a man that he should repent.
3 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost. Math. 28. 19 2 Cor. 13. 14. The grace of the Lord Iesus Christ, and the love of God, and the communion of the holy Ghost, be with you all: Amen.
4 Io. 5. 17, 18, 19, 20, 21, 22. My Father worketh hitherto, and I work. Therefore the Iewes sought the more to kill him, because he not onely had broken the Sabbath, but said also, that God was his Father, making himself equall with God, &c. Io. 10. 30. I and my Father are one.
5 1 Cor. 8. 6. But to us there is but one God, the Father, of whom are all things.
6 Io. 17. 5. And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.
7 Gen. 1.
8 Gen. 1.
9 Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

An facile hoc homini divina capeſſere juſſa?
Certè, creato quippe ad exemplum Dei.
Unde igitur labes ægrotis mentibus hæret?
Primi Satoris crimine, at *noſtro* quoque.
Réſne Deus lapſu volvi permittit inani?
Extat, manéque nil niſie ejus numine.
Cur mala committi patitur ſi cuncta gubernat?
Bonus, atque *ſapiens* utitur rectè *malis*.
Eſtne Deo quidvis faciendi plena facultas?
Quicquid *decorum* eſt, inde *cunctipotem* vocant.
Vera Dei ſoboles dic quando duxerit ortum?
Homo ille in *ævo* natus, *ante* ævum *Deus*.
Quid fuit ille Dei priùs omni filius ævo?
Imago, ratio, ſermo, conſilium Patris.
Eſtne aliquid Nati quo ſit teſtata poteſtas?
Factus *per ipſum* mundus, *abſque* ipſo nihil.
Unde animam humanam, mortaléſque induit artus?
Fœcunda *virgo Spiritûs* peperit ſatu.
Quod tulit, ede mihi, divina Puerpera nomen?
Stirps ABRAHAMI, *Maria* DAVIDIS genus.
Ergò Deo diverſus homo binique fuere?
Erat unus idem, quíque *homo*, quíque & *Deus*.
Permixtúmne fuit cum non pereunte caducum?
Convênit *impermixta* natura utraque.

Afferíne

Ἦ ῥ' ὀπὶ ἀνθρώπῳ Θεῦ ἄισιμα θεσμὰ φυλάσσῃ
Ναὶ μὰν, ὅμοιόν γ' ἐξεπλάσθη γὸς Θεῷ.
Ἀμπλακίη πόθεν ἦν ἐπιλήθῃ σοῖς φρεσὶ πέφυκεν;
Πρωτοσπόρος μὲν αἴτιος, ἀλλ' ἡμεῖς ἅμα.
Ἦ Θεὸς αὐτομάτως κόσμον προέηκε φέρεσθαι;
Πᾶν μὲν ξυὶ ταὐτῷ καὶ φύει καὶ σώζεται.
Ἦν πάντων κρατέῃ, τί κακὸς ποτε τολμᾷ ἀνέλπιστος;
Εὖ καὶ σοφῶς γὸ δὴ θετεῖ τὸ δύστομον.
Ἦ Θεὸς ὑψιμέδων δυσὶ ῥέα πάντα τελέσσαι,
Πρέποντα πάντα, Παγκρατὴς ὅθεν κλύει.
Γνῆσιος Ἀθανάτοις Παῖς εἶπε πότ' ἔμμορεν ἀρχῆς;
Ἄνθρωπος ἐν χρόνῳ, Θεὸς φύσει πρὸ χρόνου.
Θεσπεσίη φύτλη, τί σόθ' ἦν πρὶν ἢ χρόνον εἶναι;
Βουλὴ, χαρακτὴρ, ἐκάτερος λόγος Πατρός.
Ἦ ῥά τι καὶ μεγάλα δείξας ἐπιμάρτυρον Υἱόν;
Κτίσιν δ' ἔδειν ὁ κόσμος, ἄτερ ἔδειν οὐδὲ ἕν.
Ἀνθρωπίνην ψυχὴν πόθεν ἔασιν, ἀθανάτε γενέται;
Ἐκ Πνεύματος καὶ παρθένου τέκε σωτῆρας.
Εἶτ' ἀγε τοῦτο, μάκαρ τί μὲν ὄνομα θνητὸν ἔπλετο;
Μαρία Ἀβραμιδὴς φῦσα καὶ Δαβιδίδην.
Ἄνθρωπος Θεὸς ἄλλος ἔην; δισσοὶ δ' ἐγένοντο;
Εἷς τὸ ὑπὸς ἦν ὁ ἄνθρωπος ὢν τε καὶ θεός.
Ἦ ῥα σὺν ἀφθάρτῳ κεχυτ' ἄμμιγα σπέρματι θνητόν;
Ἀξυγχύτως σαρῆν ἑκάτερον γένος.

Τὰ

Could man have kept Gods Law? Yes, the divine
[1] Image *at first in him did shine.*
Whence then is this corruption in us grown?
By [2] Adams *sin first, then our own.*
Doth God at random *suffer things to run?*
[3] *There's nothing but by him it's done.*
If he rule all, why doth he sin permit?
[4] *He wisely extracts* good *from it.*
Can God doe every thing? He can doe all
[5] *That's* fit, *hence him w'* Almighty *call.*
Say when the Son of God was born? A man
[6] *In* time; *But God ere time began.*
Before all time what was he? The paternall
[7] *Image,* [8] *Word,* [9] *Wisdome coeternall.*
How is his power known? The world by th' Son
[10] *Was made, without him nothimg done.*
A humane soul, and flesh, whence did he take?
[11] *The Spirit, a* Virgin-mother *did make.*
Say what name had the child-bearer Divine?
Mary *of* [12] Abram's [13] David's *line.*
Were God and man distinct, *and* two *became?*
[14] God-man *one person, both the same.*
Did then the God-head *and the* Man-hood *mingle?*
Both *natures met together* single.

1 Gen. 1. 27. So God created man in his own Image, in the Image of God created he him. Eccles. 7. 29. Lo, this onely have I found, that God hath made man upright.

2 Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned. Iob 14. 4. Psal. 51. 5. Rom. 3. 9.

3 Math. 10. 29, 30. Are not two Sparrows sold for a farthing, and one of them shall not fall to the ground without your Father: But the very hairs of your head are all numbred.

4 Gen. 50. 20. But as for you, ye thought evill against me-[but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive. Acts 4. 27, 28.

5 Titus 1. 2. --- God that cannot lie --,

6 Isai. 9. 6. For unto us a child is born, unto us a Son is given, &c. Iohn 8. 56, 58. Your father *Abraham* rejoyced to see my day. Before *Abraham* was, I am.

7 2 Cor. 4. 4, Christ, who is the Image of God. Col. 1. 15. Who is the Image of the invisible God. Hebr. 1. 3. The express Image of his Person.

8 Io. 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

9 1 Cor. 1. 24. Christ the power of God, and the wisdom of God.

10 Io, 1. 3. All things were made by him, and without him was not any thing made that was made. Col. 1. 16, 17. Heb. 1. 2

11 Isai. 7. 14. Behold a Virgin shall conceive and bear a Son.

12 Gen. 12, 3: And in thee shall all the families of the earth be blessed: Gen: 18: 18, & 22: 18.

13 Math: 1: 1: Iesus Christ the Son of *David*, the Son of *Abraham*: Math: 15; 22: Have mercy on me, O Lord, thou Son of *David*.

14 Math: 1: 23: *Emmanuel*, which being interpreted, is God with us.

Afferrine poteſt res hoc quæ fœdus adumbret?
Exiſtit *homo* ſic *unus* animo, & corpore.
Natus at ille Dei cur nomine dictus *Jeſu*?
Vox iſta Solymis *ſoſpitatorem* notat.
Nomine cur illum *Chriſti* pia turba celebrat?
Mos *regem inungi*, fecit hunc *regem* Pater.
Quâ verò peperit nobis ratione ſalutem?
Vitâ atque *morte*, deinde vitâ *redditâ*.
Illius ex *vitâ* quos eſt tibi carpere fructus?
Docet illa *verbis*, monſtrat *exemplo* viam.
Perſpicuâ quicquid docuit complectere ſummâ.
Nôſſe, atque puræ mente *venerari* Deum.
Quas cupit iſta ſibi pietatis regula partes?
Has: *pœnitere*, *credere*, & benè *vivere*.
Dic quid ſignificet pars iſto ex ordine *prima*?
Commiſſa *flere*, flenda non *committere*.
Quænam vera *fides* certam paritura ſalutem?
Deo loquenti *credere* & *confidere*.
At cui nos opus eſt *imprimis* credere dicto?
Gratis quod homines crimine abſolvit Deus.
Quid benefacta igitur quæ lex præſcribit amoris?
Sunt iſta fidei *fructus*, ad vitam *via*.
Sanctior aura Dei quos nobis dictat amandos?
Deum ante cuncta, proximéque *hominem* alterum.

Τῶδε τί μοι ζεύγνυς σκιερὰν δώμησιν ὁπωπήν;
Ἄνθρωπον ἔτω σῶμα καὶ ψυχὴ τελεῖ.
Τίπτε ἢ θαλλέθει κλυτὸν ἔνομα κέκλεσ' Ἰησοῦς;
Σωτὴρ Ἑβραίοις τοῦτο σημαῖνον κυρεῖ.
Τίπτε ἢ καὶ Χριστὸν θεράποντες ἐκικλήσκουσιν;
Ἄναξ κέχρεις, Ἄναξ λαὸν ἤκε νιν Πατήρ.
Ἦ δὲ τί κεν ῥέζων ἡμέας θανάτοιο ἔλυσε;
Ζῶν μὲν, θανὼν δ', καὶ ὑπὲρ αὐτοῦ ἐκ νεκρῶν.
Πῶς δὲ τί τοι χρισμαὶ κεῖνα βίου ἠδ' ὀνίνησι;
Λέγων διδάσκει, δρῶν ὁδὸν παρδεικνύς.
Πάντα μοι ὅσ' ἐδίδαξα διαῤῥήδην κεφαλαιοῦ.
Γνῶναι μὲν, ἁγνῶς τ' εὐσεβεῖν τὰ πρὸς Θεόν.
Τοῦτο ἢ θρησκείας τίνα σύλλαβε θέσφατον ἔργα;
Τάδε, μετάνοιαν, πίστιν, εὔνομον βίον.
Τῶν ἐκ μοὶ φράζε μέρος τί δ' οἱ ἤθελε πρῶτον;
Πρηχθύτα κλαίειν, ἀξίοκλαυς' ἁμαρτεῖν.
Τίς δ' ὀρθὴ πίστις σωτήρια δῶρα τεκοῦσα;
Θαῤῥεῖν Θεῷ λαλοῦντι, καὶ πεποιθέναι.
Πιστευτὸν ἢ τίνι γνώμη πρῶτ' ἔχομεν ἄλλων;
Χάριν δικαίων αὐτὸν ἀνθρώπους Θεόν.
Ἔργα τί δ' ἂν ἀγάπης τὰ νόμου πρόπυς ἀνωγε;
Τἀκείνα, πίστεως καρπὸς, εἰς ζωὴν τρίβου.
Πνεῦμα Θεῷ ἄγιον κέλευ τίνας ἀμφαγαπάζειν;
Θεὸν ταπεινῶτ', ἀνθρωπον εἶτα τ' ἔτερον.

What things may ſhadow this conjunction?
In ſoule *and* body *man is one.*
Why was the Son of God call'd Jeſus? *This*
1 *In Hebrew* Saviour *ſignifies.*
And why is he call'd Chriſt? 2 *Kings are anointed,*
3 *The* Father *him a* King *appointed.*
How did he our ſalvation obtain?
4 *By his* life, 5 death, 6 riſing *again.*
What fruits unto thee doth his life *afford?*
7 *To tread his* ſteps, *to learn his* word.
Sum up his Doctrine *whil ſt he here abode?*
To know *and purely* worſhip *God.*
What are the parts of this Religion, tell?
8 Repentance, Faith, *and to* do *well.*
What ſignifies that part which goes before?
To weep *for* ſin *and* ſin *no more.*
What's the true Faith, *whereby be ſav'd thou muſt?*
80 *God ſpeaking to* believe *and* truſt.
But what muſt we eſpecially believe?
9 *That God doth* freely *us forgive.*
Why ſerve good workes? the law of love then? They
Are fruites *of faith, to life the way.*
Whom doth God bid us love in holy Text?
10 God *above all, our* Neighbour *next.*

Private

1 Matth 1, 21. And thou ſhall call his name Jeſus, for he ſhal ſave his people from their ſins.

2 1 Sam. 10, 1. Then Samuel tooke a viall of oyl and poured it upon his head. & kiſſed him, & ſaid, Is it not becauſe the Lord hath anointed thee to be Captain over his Inheritance? 1 Sam. 16, 13. Then Samuel took the horn of oyl and anointed him in the midſt of his brethren. 1 Kings 1. 39 And Zadock the prieſt took a horn of oyl out of the tabernacle, and anointed Solomon: and all the people ſaid, God ſave King Solomon.

3 Pſ. 2, 6. Yet have I ſet my King upon my holy hill of Sion. Matth, 28, 18. All power is given unto me in heaven and in earth. Rev. 11, 15, The Kingdoms of this world are become the Kingdoms of the Lord, and of his Chriſt, and he ſhall reign for ever and ever.

4 Rom, 4. 25. Who was deliverd for our offences, and was raiſed again for our juſtification.

5, 6 Rom. 4, 25.

7 Matth 20, 28. Even as the ſon of man came not to be miniſtred unto, but to miniſter. Eph. 5, 2. Walk in love as Chriſt alſo hath loved us. Col. 3, 13: Even as Chriſt forgave you, ſo alſo do ye. 1 Pet. 2, 21. Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps. Jo. 2, 6. He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he Walked.

8 Acts, 20, 21. Repentance towards God, and faith towards our Lord Jeſus Chriſt.

9 Rom: 3, 24. Being juſtified freely by his grace through the redemption that is in Jeſus Chriſt.

10 Matth. 22, 37, 38, 38. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. &c.

An *privata* cupit Deus, an *communia* vota?
Vult *utraque* genitor *singulorum* atque *omnium*.
Quid cupit à nobis divina potentia posci?
Quod *gloriæ* ipsi, quòdque nobis *usui* est.
Quid benè cessurum divino optetur honori?
Laus atque *regni* decus & *obsequentia*.
Vtile quid nobis precibus deposcere fas est?
Alimenta, *veniam*, deinde depulsum *mali*.
Quo se more jubet numen cœleste vocari?
Purè, modestè, spe bonâ, nullo ambitu.
Fásne Deum juxtà est *alios* in vota vocare?
Fert ille graviter *æmulum* apponi sibi.
An Deus ulla sibi patitur *simulachra* locari?
Spernit *figuras aspici* vultus negans.
An lethi reus est si quis *mendacia* jurat?
Sané: Sed & qui *jurat* ubi non est opus.
Concelebrare pios cœtus quæ causa subegit?
Aqua, cœna, cantus, munera, auditus, preces.
Quid fidus populo debet recitare magister?
Legis *vetustæ* paginam, & fœdus *novum*.
Quò nos usque tenent devinctos verba docentis?
Orâcla nobis quatenus produnt Dei.
Quam sibi sacra docens debet præscribere normam?
Tacita Deo tacere, quæ loquitur, loqui.

Quod

Η ῥ' ἰδίᾳ ξωῇ τ' Θεῷ δέον ἐυχετάασθαι;
Α'μφοῖν ὀρέγεται ξωὸς ἠδ' ἰδίῳ Πατήρ.
Αἰτεῖσθαι τί δ' αὖ ἰμείρῃ Ὑψις ὑφ' ἡμέων;
Τὸ ἔνδοξον αὐτῷ καὶ τόδ' ἡμῖν χρήσιμον.
Α'λλὰ τί πρὸς θείαν ἡμεῖς ἐυξαίμεθα τιμήν;
Κῦδός τ', σκῆπτρόν τ' ἄρυ, καὶ πρωθήνιον.
Α'μμι ἦ τί χρηστόν γε Θεῦ πάρα ἔδ' ἰκετεύειν;
Τροφήν τ', καὶ φεσιν, κακῶν τ' ἀποτροπήν.
Πῶς ἦ δεῖ ὑψίστῳ Θεῷ ἀνέρας ἐυχετάασθαι;
Ἁγνῶς, ταπεινῶς, θαρσαλέως, μὴ πολυλόγως.
Η ῥ' ἄλλως θέμις αὐτῷ ἐνώπιον εἰσκαλέεσθαι;
Ζηλῷ πεπληγὼς δυσχερείην ξυγχάμῳ.
Η Θεὸς ἰδρῦσθαί οἱ ἀγάλματα πάμπαν ἀνέτλη;
Κρύπτων ἄποπτον εἶδος εἰδώλοις ξυγεῖ.
Η θάνατον τίσις ὅστις ἐπίορκον ὀμόσῃ;
Σαφῶς, ὅμοια χ' ὧ μάτην ὀμωμοκώς.
Τίς χερσὶν δ' ἐπέλαβε παιηονίδαο μετεῖναι;
Λίτεσθ', ἀκέσθην, δῶρ, ὕμνοι, δεῖπνον, βαφή.
Πρός ἦ λεὼν τί νυ πρὸς ἐὼν φράσαι! ἀγορητής;
Νόμῳ παλαιῇ σελίδα, καὶ σωσθῆναι νέαν.
Α'χει τίνῳ δεῖ πιστεύειν λέξαντι μαθόντας;
Ξωῷδὲ θείοις ἄχεις ἃ χρησμοῖς λέγῃ.
Πόσαν τις διδαχῆς τέμνοι τρίβον ἱεροκήρυξ;
Σιγᾶν Θεῷ σιγητὰ, φράζειν ὅ, τι φράσῃ.

Private or publick *prayers doth God require?*
1 Both, *being of all and* each *the Sire.*
In all our praiers to God what's understood?
90 *VVhat's for his* glory *and our* good.
VVhat must we pray to help his glory on?
2 *His* Name *prais'd,* Kingdome *come,* Will *done.*
VVhat may we for our selves *in prayer demand?*
3 Bread, pardon, evil *to withstand.*
95 *VVith what prayers will our God be call'd upon?*
4 *Pure, modest, with* hope, 5 *no ambition.*
May we beside God upon others *call?*
6 *He will no* rivall *have at all.*
Can God endure we should his Image *make?*
100 7 *A face* invisible *none can take.*
Must he who shall sweare falsly, *death sustain?*
Yes 8 *and who takes his name in* vain.
VVhat makes Gods people to the Church *repaire?*
Font, Supper, Psalms, Alms, Preaching, Pray'r.
105 *VVhat ought a faithfull Pastor teach his fold?*
The new *Testament and the* old.
How farre unto his Doctrine are we bound?
9 *As he Gods* Oracles *doth expound.*
VVhat rule is't that a Preacher may not break?
110 10 *Onely what God shall say, to speak.*

VVhat

1 Matth. 6, 6. But thou when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. Matth. 18: 20. Where two or three are gathered together in my Name, there am I in the midſt of them. Acts, 3, 1. Now Peter and John went up together into the Temple at the hour of prayer.

2 Matth. 6, 9, 10. Hallowed be thy Name, thy Kingdome come, thy will be done.

3 Matth. 6. 11, 12, 13. Give us this day our dayly bread: And forgive &c.

4 Pſ. 17: 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. 1 Tim. 2: 2. I will therefore that men pray every where lifting up holy hands without wrath or doubting. 1 Jo. 3: 22. Pſ. 86: 1. Pſ 9: 18. Matth. 21: 22. Mark, 11. 24.

5 Matth. 6, 5, 6, 7. And when thou praieſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the Synagogue, and in the corners of the ſtreets, that they may be ſeen of men &c.

6 Exod. 20: 5. Thou ſhalt not bow down to them, nor ſerve them: for I the LORD thy God am a jealous God. Iſay, 42 8. I am the LORD, that is my name, and my glory &c.

7 Exod. 20; 4 Thou ſhalt not &c. Deut. 4: 12. And the LORD ſpake unto you out of the midſt of the fire &c. 15. Take ye therefore good heed unto your ſelves &c. Iſa: 40: 18. To whom then will you liken God &c.

8 Matth: 5: 37. But let your communication be, yea, yea, nay, nay, for whatſoever &c.

9 1 Pet: 4: 11. If any man ſpeak, [let him ſpeak] as the oracles of God.

10 2 Cor: 4: 2. Not handling the word of God deceitfully, &c. 2: Tim: 2; 15. Study to ſhew thy ſelf approved &c.

Quod ſummum decus eſt ornamentúmque Magiſtro ?
Sincera *vita* crimine & probro vacans.
Debita doctori quæ ſunt à plebe viciſſim ?
Subſidia vitæ, charitas, reverentia.
Pro quibus officiis expectant præmia *nati* ?
Ament parentes, & *colant*, & *audiant*.
Quid de ſe genitis jus eſt præſtare *parentes* ?
Victum miniſtrent, *ætheris* monſtrent viam.
Cur Patriæ patres tanto Deus auxit honore ?
Ut ſint *bonis* tutela, terrendo *malos*.
A grege *ſubjecto* ducibus quæ juſſa rependi ?
Obſequium, honos, *tributa*, vectigal, *metus*.
Munera dic etiam quæ ſunt injuncta marito ?
Rem curet, adamet, conjugem & *placidè* ferat.
Quis decet *ornatus* florenti ætate puellas ?
Non ficta virtus, caſtus in *vultu* pudor.
Quâ poterit ratione Deo Matrona placere ?
Viro *minorem* ſe gerat, prolem *educet*.
Quid *viduo* deſerta toro curare jubetur ?
Orare, luxum fugere, adeſſe *egentibus*.
Imperium quale in *famulos* laudatur *herile* ?
Quod *æquitate* temperet vires ſuas.
At *famulus* domino, quid ſit, quod debeat, ede ?
Induſtria, & non *blandiens oculis* fides.

Quid

Ἀγλαΐη μάνπς τίνι, ϗ τίνι κύδεϊ σίλβῃ ;
Βλαβῆς ἀάπτοις χερσὶν, ἠδ' ἐγκλήματ☉.
Τῷ τί μὴ ἆυ λαοὶ ἀνταλλάξασι δίδακτρον;
Στοργὴν, βιαρκῆ μισθόν, ἀ μενὲς σέβας.
Ἀλλὰ γόνοι τί ποιῆντες ἂν ἐλπιζοίατο ζωήν ;
Στέργειν γονεῖς, τιμᾶν τε, ϗ κλύδν χρεών.
Καδιδὲ νόμον τί νέμῃν θέμις αὐτογόνοισι τοκῆας ;
Βίον πορίζειν, αἰθέρ☉ φαίνειν ὁδόν.
Παγκάσι τίπτε Θεὸς πατρίδ☉ μέγα κῦδ☉ ὀφέλλει ;
Χρησῶν παρασπίζωσιν ἵνα, φοβεροὶ κακοῖς.
Καὶ τί τρέπει λαὸς οἷς πειμήσιν ἀνταποδῦναι ;
Πειθαρχίαν, πιμὴν, τέλ☉, φόβον, φόβον.
Εἰπὲ ὦ ϗ τί μὲν ἀνδρὸς ὁμοζύγιν ἔργον ἂν εἴη ;
Ζωὴν κομίζειν, ἀ φορεῖν ἀλοχον φίλιν.
Τίς ὦ κατὼν λαμπρὸς κόσμος νεότητ☉ ἐν ἀκμῇ ;
Χάεισ' ἀληθὴς, μεσάτ' αἰδῆς ὄμματα.
Τίς φύσις ἠδὲ γυναικὸς ἀρεσπμένης Θεῷ ἔσαι ;
Ἐ'λάτπον' εἶναι τἀνδρὸς, ἀ τρέφειν γονάς.
Ἔργα ὦ ποῖα φρονεῖν χήρης ἐπτέλλε' ἐρήμης ;
Εὖχεσ' ἀτρυφερὰς, ἀθλίοις ἐπαρκέπαι.
Δεσποτικῆ τίνι μὲν δυνάμει ξυμφέρομεν ἔπαιν☉ ;
Εἶδες τὸ δεινὸν τἀγαθῷ κεραννύμεν.
Ἢν δέ τις ἢ δῆλ☉, τί πρέπον κρατέοντι κομίζειν ;
Σπεδὴν τε, ϗ μὴ ὀφθαλμόδελον ἐπίκεισιν.

135 Τί

What is his chiefeſt praiſe and ornament ?

1 *A blameleſſe* life *and innocent.*

What owe we him that doth the word diſpence ?

2 Maintenance, love *and* 3 reverence.

115 *For what may* children *hope reward ? If they*

4 *Their parents love*, honour, *obey*

How muſt the parent for his child provide ?

5 *Give him food, be to heav'n a guide.*

Why doth God Magiſtrates *raiſe to ſuch a height ?*

126 6 Good *men to* gaurd, bad *men to* fright.

Say, of a ſubject *what the duties are ?*

7 *Obedience, honour, tribute, feare.*

What's he enjoyn'd that leads a married *life ?*

8 *To maintaine love*, beare *with his wife.*

125 *What's a* young *womans beſt becoming* dreſſe *?*

9 *Vertue unfain'd, chaſte ſhamefaſtneſs.*

How may a wife pleaſe God ? If children ſhe

Bring up, 10 *to her husband* ſubject *be.*

What muſt a deſolate widow *care for, ſay ?*

130 11 Relieve *the poore*, 12 *be* ſoder, pray.

How may a maſter *deſerve praiſe ? He muſt*

13 *To his ſervants* equall *be and* juſt.

What from a Servant *to his* Lord *is due ?*

14 *Painfull, not* eye-ſervice, *but true.*

135 *What*

1 1 Tim: 3: 1, 2, 3. This is a true saying, If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless &c. Tit. 1: 6, 7, &c. If any blameless, the husband of one wife, having faithful children, &c.

2 Duer: 25, 4. Thou shalt not muzzle the Ox when he treadeth forth the corn. 1 Cor. 9: 9. 10, 11. Matth: 10, 10. Rom: 15, 27: Gal; 6: 6, 1 Tim: 5: 17: 18.

3 1 Thess. 5, 12, 13: And we beseech you brethren, to know them which labor among you, & are over you in the Lord. &c.

4 Heb, 13. 17. Obey them that have rule over you, and submit your selves. Eph: 6: 1, 2, 3. Col: 3: 20.

5 Eph: 6, 4. Bring them up in the nurture & admonition of the Lord.

6 Rom: 13. 3, 4, &c.

7 Rom: 13: 5, 6, 7.

8 1 Tim: 5: 8. But if any provide not for his own, and especially for those of his own house, &c. Col: 3, 19; Eph: 5, 25.

9 1 Tim: 2, 9, 10: In like manner also that women adorne themselves in modest apparrel, &c. 1 Pet: 3, 3, 4: Whose adornig let it &c.

10 1 Pet: 3, 1, 2: Likewise ye wives be in subjection to your own husbands &c. 1 Tim: 2, 11: Let the women learn &c.

11 1 Tim: 5 10: Well reported of for good works, if she have brought up children, if she have lodged strangers, &c.

12 1 Tim: 5, 5, 6: Now she that is a widdow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day: But she that liveth in pleasure is dead whil'st she liveth.

13 Col: 4, 1: Masters give unto your servants that which is just and equal. Eph: 6: 9.

14 Eph: 6, 5, 6: Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: &c.

Quid docuit Christus vetitâ sub *cæde* notari;
Livoris atrum virus, atque *odii* faces.
Quid verò si fortè *prior* nos læserit alter;
Det ille *veniam* facilè cui veniâ est *opus*.
Ergò nec *ulcisci* contemptum & damna licebit?
Quin *alia* potiùs perferenda injuria est.
Nónne *bonis* lex sacra jubet nos esse benignos?
Sed & his, malo facinore qui nobis *nocent*.
Quis dedit exemplum prodesse *nocentibus* ipsis?
Bonos malósque *Sole* qui illustrat suo.
Dic sub *adulterii* titulo quæ culpa notetur?
Quæquæ *jugale* fœdus excedit Venus.
An satis est Christo, *factum* si tale cavetur?
Et *ori*, & *oculis* imperatur castitas.
Conjugii melior sors est, an *cælibis* ævi?
Innupta Christum vita *liberiùs* colit.
Offendúntne Deum *socialis* fœdera lecti?
Quin ipse *thalami* jura sacravit *Deus*.
An contracta semel possunt *connubia* solvi?
Deserere *stupro* corpus intactum nefas.
Quantò igitur potior *thalami* sine fœdere vita?
Imperia *sexûs* vincere haud cuivis datum.
An nihil *unde* habeas refert, secú oportet *habere*?
Qui parat opes non *jure*, *furti* se alligat.

Ergo

Τί χρισὸς φάτ' ἀλλαμένες φόνον ὀξαλέασθαι;
Φθόνε κελαινὸν ἰὸν, ἠδ' ἔχθος φλόγα.
Ἦνδ' ἡμέας σεβτερός πε ἀεικέα μηχανόωτο;
Ξυγγνὰς τετύχθω ῥεῖα τῳ ξυγγνωστέον.
Τ' ἕνεκα μηδ' ὕβριν, μηδ' ἄτην ὀξὺν ἀμυῦαι;
Ἀλλην ᾧ μᾶλλον ὕβριν ἐς' ἀνεκτέον.
Ἦ ἐχ ἱερὸς κέλεθ' νόμῳ ἀνπφιλεῖν φιλέοντας;
Δρῶντάς τε χ' ἡμᾶς μηχανῆς κακῆς κακῶς.
Δυσμενέας ὧδ ἐϋδρᾶσαι παρέδειξε τίς ἡμῖν;
Χρησὲς ὁμῶ κακές τ λάμψας ἠλίῳ.
Ἔργματ' ἔλεγξε Θεὸς τίνα μαχλοσυύνην ἀποφπᾶν;
Εἶπς ζυγῶν ἐκτὸς γαμηλίων Κύπεις.
Ἦ ἐχ ἅλις ᾗ χρις ῷ τῶνδ' ἔργων σῶμ' ἀπέχεσθαι;
Ἀγνὲς γνέσθαι βέλετ' ὅστε χὐ σόμα.
Βέλτερον ἢ ἀγνδύειν, ἢ λέκτρα δεσμὸν ὀπσπεῖν;
Χρισῷ χολάζει μᾶλλον ἀδμὴς ὢν βίᾳ.
Ἦ Θεῶ ὃν ἀ παρέσκει ὁμόζυγ ὄρκια κόιτης;
Αὐτός γε δεσμοῖς ἠυλόγει γάμε Θεός.
Ἦ θέμις ὅρκια πεσὰ τιμεῖν, μετύπαδε ᾧ λύειν;
Λείπειν ἀνόσιον ὄξιν ἀμίαντον δέμας.
Πόσεν λώϊον ἦν μίμνειν ἀλόχοιο ἄμοιρον;
Φύσεως κρατῆσαι τᾶδε τυχόντ ἐκ ἂν ᾖ.
Ἦ ῥα δέον π τὸ πλᾶτον ἔχειν, τὸ πόθεν δὲ μέσον π;
Πλετῶν ἀδικίη πᾶς κλοπὴ πλετῶν κυρεῖ.

VVhat is accounted murther *in Christs Book?*
1 Hatred *and* Envies *poyſ'ning look.*
VVhat if we firſt are wrong'd *in words or deeds?*
2 *Let him ſoon* pardon *who it needs.*
May we not then revenge *wrongs and diſgrace?*
3 *VVe rather ought to* more *give place.*
Muſt we not love them who good to us doe?
4 *Our* enemies *we muſt love too.*
VVho gave us this example thus divine?
5 *Gods* Sun *on* good *and* bad *doth ſhine.*
Say what the Scripture termes adultery? *All*
6 *Luſt, but the duty* conjugall.
If we forbeare the fact, *doth it ſuffice?*
7 *VVe muſt have a chaſte* mouth *and* eyes.
Is marriage *better, or* virginity?
8 *To ſerve Christ* ſingle life's *more free.*
Doth God at Wedlock *then diſpleaſure take?*
9 *God himſelfe marriage firſt did make.*
Can ſuch a knot once ty'd be e're undone?
10 *Oncly by* fornication.
How much is't better to live ſingle *then;*
11 Continence *is not in all men.*
Muſt we have wealth, *but from whence skils it not?*
12 *All goods are* ſtoln *which are ill got.*

1 Matth: 5: 21, 22: Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: But I ſay unto you, that whoſoever is angry &c.

2 Matth: 18: 23, 24: Therefore is the Kingdom of heaven likened to a certain King which would take account &c.

3 Matth: 5: 38, 39, 40, 41: Ye have heard that it hath been ſaid, an eye for an eye, and a tooth for a tooth. But I ſay &c.

4 Matth: 5: 43, 44: Love your enemies: bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you.

5 Matth: 5: 45: For he maketh his ſun to riſe on the evill and on the good, and ſendeth raine.

6 1 Cor: 6: 13, 18, 19, 20: Gal: 5: 19: Eph: 5: 3.

7 Matth: 5: 28: But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

8 1 Cor: 7: 28: 32, 38.

9 Gen: 2: 24: Therefore ſhall a man leave his father and his mother and ſhall cleave unto his wife: and they ſhall be one fleſh. Heb: 13: 4: Marriage is honourable in all, and the bed undefiled. Jo: 2: 1, 2.

10 Gen: 2: 24. Matth: 5: 32: Matth: 19: 3, 4, 5: &c.

11 Matth: 19: 11: But he ſaid unto them, All men cannot receive this ſaying, ſave to whom it is given. 1 Cor: 7: 2, 9: Nevertheleſs to avoyd fornication, let every man have his own wife, & let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn.

12 As malitious men are ſaid to be murtherers, Matth, 5. So are covetous men thieves.

Ergo ſatis præſtat *manus* impolluta rapinis ?
Rea & *cupiditas* quæ ſui neſcit modum.
Non & *divitibus* cœleſtis porta pateſcit ?
Arctum intrat ægrè, ſi quis eſt *diſtentior.*
Quid Deus indicit quibus eſt opulentior arca ?
Removere *faſtum*, *munerari* largiter.
Pauperibus collata Deus quæ munera laudat ?
Lætè data *homini*, non *honori* aut gratiæ.
Sed metus eſt largos nè ſera ſequatur egeſtas :
Sufficere debent *veſtis*, *alimentum*, domus.
Quem mihi ſponſorem das, hæc non defore nobis ?
Qui *paſſeres* alit atque veſtit *lilia.*
An non *proſpicere* eſt æquum quæ vita requirit ?
Noſtra in *diem* ſit cura, de reliquo *Dei.*
Mentiri an vetitum Chriſti præcepta ſecutis ?
Etiam cavenda *jurgia* & *loquacitas.*
Permittítne *jocos* exactæ regula vitæ ?
Obſcœna dicta maximus Cenſor notat.
Quæ noſtris igitur linguis conceſſa *voluptas* ?
Præclara monita, vox Dei, carmen pium.
Arguitúrne etiam nonnunquam culpa *tacentis* ?
Si prodat hominis *jura*, vel *honorem* Dei.
Quod manet intra *animi* fines an lege ſolutum ?
Conſilia *cordis* prava condemnat Deus.

Ἦ ῥᾴλις ἦν ὁσίας ἁρπαγμᾶ χεῖρας ἀπισχεῖν;
Ἦ μαρ' ἀμεργ῀ ἔσα κἀπθυμία.
Οὐρανᾶ ἀφηοῖς ἀνεῳγμέναι εἰσὶ πυλῶνες;
Μόλις περ῀ τὸ στεινὸν ἂν παχύς τις ᾖ.
Τὰς δ' Θεὸς τί κέλευσ' οἷς ἄφθον῀ ὄλβ῀ ὀπηδεῖ;
Ὄγκον διωθεῖν, δωρέεσθ' ἀφειδέως.
Πῶς δεδόναι ἐπέοικε Θεῷ φίλα δῶρα πένησιν;
Οὐ χάειτ῀ ἢ τιμῆς πρὸς αὐτὸς ἀφορμας.
Οὕτω μὲν πενίη πολυδώρους ὀφ' ἑλκάσατει.
Ἀρκεέον στέγῃ, τροφῇ, σκεπάσμασι.
Τίς δ' μὴ ἀδ' αὐτῶν ἐλλείψιν ἔγγυός ἐστι;
Στρωθὸς ὁ πρέψας, καμφιέσας λείεια.
Ἦ ῥ' προνοεῖν χαλὸν ὅτι κ' ὡς βί῀ ἄρκι῀ εἴη,
Ἐφήμεροι μέλωμεν, ἕτερα τῶ Θεῦ.
Ἦ χειρὸν πῶσι δέμις ποτὲ φῦλ' ἔθεα βάζειν;
Νεῖκός τέ λαλιὰν' εὐλαβεῖσθ' ὁμῶ χρεών,
Ἦ σκώπτειν βίᾳ ἰθυτίνᾳ νόμ῀ εἴασεν ἀκρός;
Μέγις῀ αἰσχρὸν σκῶμμα Τιμητὶς χράφῃ.
Τίς πολ' ἄρ' ἡμετέρης τέρψις γλώσσης λέλοιπαι;
Θεσπίσμαθ', ὕμνοι παγάγιοι, γνῶμαι κλυταί.
Ἔστ' ὅπῃ αἰτίη ὅτι κ' ἀφθόγγοιο σιωπή;
Ἦν νόμιμον ἀνδρῶν, ἢ Θεῦ πρὸν πρεσθῶ.
Ἦ μὲν ἀυτόνομα χρυσίῃ μέλε δήματα θυμῶ;
Κρίνῃ φρένας τ' καρδιογνώστης Θεός.

Is it enough then to have innocent hands ?
Can the rich *passe heavens gate ? Great Bodies may*
2 *(But* hardly*) passe a* narrow *way.*
What doth God them who are grown rich *command ?*
3 *An* humble *heart, a* liberal *hand.*
What makes our gifts with God acceptance find ?
4 *A* cheerful, 5 *not* praise-seeking *mind.*
By giving much may not our selves grow poore ?
6 *Than* house, food, rayment, *wish no more.*
Who undertakes that I shall not want those ?
7 *Who* Sparrows *feeds, and* Lillies *clothes.*
To take care for to morrow *is't not best ?*
8 *Care for to* day, *leave* God *the rest.*
Must not Christs followers to 9 lye *forbear ?*
9 *Yes, and* 10 brawles, *and* 11 idle *words fear.*
12 *To* jest *doth the strict rule of life permit ?*
13 *God highly censures obscene wit.*
What pleasure is allowd then to our tongues ?
14 *Good* counsel, Scripture, *holy* songs.
Is silence *not a fault sometiems ? When't may*
15 *Gods* honour, *or* mans 16 good *betray.*
Are all the inward *motions free from fault ?*
No, 17 *God condemnes each evill* thought.

What

1 The same place and reason.

2 Math: 19: 23, 24: -- Verily I say unto you, that a rich man shall hardly enter into the Kingdom of heaven, &c.

3 1 Tim: 6: 17, 18, 19: Charge them that are rich in this world, that they be not high minded, &c. That they be rich in good works, &c.

4 2 Cor: 9: 7: Not grudgingly or of necessity, for God loveth a chearful giver.

5 Math: 6: 2: When thou doest thine almes, do not sound a trumpet before thee.

6 1 Tim: 6: 8: And having food and rayment, let us be therewith content.

7 Math: 6: 26, 27, 28, 29: Math: 10: 29: Luke 12: 27.

8 The same places.

9 Zach: 8: 16: Speak ye every man the truth to his neighbour. Col: 3: 9: Lie not one to another.

10 Gal: 5: 20: ---variance, emulation, wrath, strife--- Eph. 4: 31: Let all bitterness, and wrath, and anger, and clamour, and evill speaking, be put away from you, with all malice.

11 Prov: 10: 19: In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. Mat: 12: 36: Every idle word that men shall speak, they shall give account--

12 Eph. 5. 4. Nor foolish talking nor jesting, which are, &c.

13 Col: 3: 8: Eph: 4: 29: Let no corrupt communication proceed out of your mouth, but that which is good to the use, &c.

14 Eph: 4: 29: Col: 4, 6: Let your speech be alwayes with grace seasoned with salt. Eph: 5: 19: Speaking to your selves in, &c.

15 Mar: 3. 4: Math: 10: 22, 33: Acts 18: 9.

16 Prov: 24: 11, 12: If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: If thou saist, behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul doth not he, &c.

17 See Mat: 5: of hatred, lustful thoughts, &c.

Quæ tres decipiunt mortalia pectora pestes?
Fastus, & *aviditas*, & *voluptas* corporis.
At per quos dilapsa gradus peritura ruit mens?
Parit *cupido* facinus, id *mortem* parit.
Quod caput est rerum quas lex præscribit Jësu?
Crucem subire, semet à se *abdicere*.
Qualis homo est, Christus quem prædicat esse beatum?
Mœrens, misericors, purus, esuriens; inops.
Quid placidi, mites, ob Jësum sæva ferentes?
Hos par vetustis vatibus merces manet.
Ede, quis adstabit regnanti *dexter* Jësu?
Qui visit, operit, excipit, nutrit, rigat.
Quæ turba officiis rectè mulcebitur istis?
Capta, ægra, nuda, externa, cui sitis aut fames.
Quos habuit testes Christi doctrina *Magistri*?
Patrémque, Christumque, utriúsque & Spiritum.
Quî potuit genitor Natum laudare docentem?
Clarè professus *hic* mihi demum placet.
Quâ se veridicum Christus ratione probârit?
Verbo docentes *vita* fuit exactior.
Unde fidem Christo fecit cœlestior aura?
Miraculorum ingente testimonio.
Qualia, dic, Christi nobis ostenta fuerunt?
Ægris salutem, *mortuis* vitam dedit.

Exem-

Τρεῖς ἄτιμ τίνες εἰσὶ βεβῶτες νόον· ἐξαπατῶσιν;
Τύφος, φιλαργυρία τε, σαρκὸς δ' ἡδονή.
Καὶ δὲ τίνας ψυχὴ βαθμὸς ἐς ὄλεθρον ἀΐσσει;
Τίκτῃ θέλημα πρᾶγμα, πρᾶγμα δ' θάνατον.
Τίς κεφαλὴ πασῶν πάς Ἰησοῦς δῶκεν ἐφετμέων;
Σταυρὸν φορεῖν, αὐτίντ' ἀπιστεῖν αὐτόθεν.
Οἷος ἀνὴρ τελέθῃ μάκαρ ὢν κηρύγμασι Χριστοῦ;
Πενθᾶν, φίλοικτος, πραλέος, ἁγνὸς, πένης.
Τί πράσσεις, μικροὶ, Χριστὸν θ' ὕβριν αἰνὰ παθόντες;
Οὗτοι παλαιοῖς ἰσόμοθοι μάντεσιν.
Εἰπὲ τίς ἀρχοντος παρὰ δεξιὰ κάθετ' Ἰησοῦ;
Ἐπισκοπῶν, σκέπων, ξενίζων, διαφέρων.
Εἰς τίνας ἠδὴ φέρῃ θελκτήρια ταῦτα καθήκῃ;
Γυμνὸς, νοσοῦντας, δεσμίους, ἀτρόφους, ξένους.
Θεσπεσίῃ Χριστοῦ τίνας ἔλλαχε μάρτυρας αὐδή;
Πατέρα τε, Χριστὸν αὖτε, Πνεῦμά θ' ἑκατέρου,
Πῶς θεῖος γενετὴρ θεῖον Τέκος εἶχεν ἐπαινεῖν;
Λαμπρῶς ὁμολογῶν, Ἠνδάνυσ' ἐν τετοῖ.
Αὐτὸν δ' ἀρπεπτρόπον ἂν τίνα Χριστὸς ἐλέγξῃ;
Μηδὲν λέλοιπεν ἀκριβὴς βίος λόγῳ.
Πνεῦμα πόθεν Χριστῷ ποίησατο πίστιν ἄχραντον,
Τεκμηρίων ἐλεγκτικῷ φωνήματι.
Οἷά ποτ' ἦν ἡμὶν Χριστοῦ σημήϊα, λέξον.
Νοσοῦσ' ὑγείαν, φῶς δίδυς κεκμηκόσιν.

VVhat three plagues into mortall boſomes glide ?
1 Avarice, carnal *pleaſure*, pride.
Say, how perdition the loſt ſoul beſets ?
2 Luſt *brings forth* ſin, *ſin* death *begets*.
VVhat hath Chriſts law preſcrib'd eſpecially ?
3 *The* Croſs *to bear, our ſelves* deny.
VVho doth Chriſt ſay ſhall bleſſedneſſe inherit ?
4 *Sad, meek, pure, hungry, poor in ſpirit.*
VVhats their reward who ſuffer for Chriſts ſake ?
5 *VVith the old* Prophets *they partake.*
Say, who will Chriſt on his right *hand admit ?*
6 *Who lodge, cloth, feed, give drink, viſit.*
VVhom muſt we uſe thus ? 7 *Thoſe that hungry be,*
Or want health, houſe, clothes, liberty.
VVhat witneſſes doth Chriſtian doctrine boaſt ?
The Father, Son *and* holy Ghoſt.
VVhat teſtimony did the Father *bear ?*
8 *This is my* Son *belov'd, him* hear.
How of himſelf true proof did Jeſus *give ?*
Than teach, *he did more ſtrictly* live.
VVhat witneſſe hath the heavenly Spirit *brought ?*
9 *The mighty* miracles *which Chriſt wrought.*
VVhat were thoſe wonders *which his fame ſo ſpread ?*
To heal *the ſick, to* raiſe *the dead.*

1 1 John 2: 16: For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

2 James 1: 15: Then when luſt hath conceived, it bringeth forth ſin, and ſin, when it is finiſhed, bringeth forth death.

3 Luke 9: 23. And he ſaid to them all, if any man will come after me, let him deny himſelf, and take up his croſs daily and follow me.

4 Math: 5: 3, 4, &c. Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven. Bleſſed are they that mourn, for they ſhall be comforted, &c.

5 See the ſame place.

6 Mat. 2 : 34. Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.

7 Mat. 25: 35, 36: For I was an hungred and ye gave me meat, I was thirſty and ye gave me drink, I was a ſtranger and ye took me in, naked and ye clothed me, I was ſick and ye viſited me, I was in priſon and ye came unto me.

8 Math: 3: 17: And lo a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed: Math: 17: 15: While he yet ſpake, behold, a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed, hear ye him.

9 John 10: 25. Jeſus anſwered them, I told you, and ye believed not; the works that I do in my Father's Name, they bear witneſſe of me.

Exemplúmne igitur *vitæ* debemus Iësu ?
Eadem *faventem* præstitit nobis *Deum*.
Ad mortem quâ deinde viâ pervenit Iësus ?
Popularium odio per *Latinum* Præsidem.
Is necis immeritæ judex quo nomine dictus ?
Hunc Pontium monumenta *Pilatum* vocant.
Quæ probra sunt illi scelerato impacta furore ?
Irrisus, alapæ, sputa, fustigatio.
Quis tot pœnarum tandem fuit exitus, adde ?
Pedes manúsque foditur affixus *cruci*.
Egressámne *animam* Christi de corpore constat ?
Dies diem quæsivit, *intremuit* solum.
Jam locus exanimos narra quis ceperit artus ?
Corpus *sepulcri* conditum jacuit specu.
Corporis an solos persenserat ille dolores ?
Mœror quoque *animum* presserat luctu gravi.
Cur pater *insontem* voluit tam tristia ferre ?
Per ista nobis *venia* parta est *sontibus*.
Nulláne pax pretio nisi *sanguinis* empta patebat ?
Justitia sic se summa patefecit *Dei*.
Cunctorum culpis an victima sufficit *una* ?
Certè hæc, ab omni parte quæ culpâ vacat.
Qualis erat Christus *supremâ* imitandus in horâ ?
Patiens, modestus, hominum amans, patri obsequens.

Morte

Ἦ μῦνον παρδίγμα βίκ ϖερβέβληκεν Ἰησοῦς;
Ἡμῖν τ' ἔθηκεν αὐτὸς ἐυμενῆ Θεόν.
Τίς μετέπιτα τρόπ☉ θανατόν δε κατήγαγ' Ἰησοῦν;
Φθόνῳ πολιτῶν ἡγεμὼν Ῥωμαϊκός.
Πῶς δὲ κριτὴν ἀδίκοιο φόνε κλήδην καλέεσκ.
Μνημεῖα Πόντιον Πιλάτον νιν καλεῖ.
Εν μανίῃ δ' ἀθεμίςῳ ὀνείδεα οἱ τίν' ἐφῆπται;
Ἔμπαγμα, κολαφοὶ, πρόσπτύσεις, ῥαπίσματα.
Μήκιςον τί τέλ☉ δ' ὁδιωάων ἔπλετο τόων;
Ποδοῖν χερσῖν τ' ϛαυρῷπιξ ὀρύπτετο.
Ἦ φάτη οἱ ψυχὴ ρεθέων ἄπο πεπηκῖα;
Διημέρευσε νὺξ, τρόμῳ σείσθη πέδον.
Τίς τύπ☉ ἀψύχων ὦϖε δέξατο λείψανα γυίων;
Νεκὺς τάφε κεύθμῶνι κεύθμ☉ κρύβη.
Σώματ☉ ἦ μόνοιο βαρύσονα κήδεα τίσε;
Λύϖη δάμασε κῆ φρένας πικρῶ βέλει.
Τίπτε Πατὴρ τόσον ὠκτρὸ κολάζῃ ἤθελ' ἄατον;
Ἡμᾶς ἀπαλλάξειν ἀτηρὸς ἵνα.
Οὐδὲν ἄποινον ἔην ἄτερ αἵματ☉, ἀδεμὶ' ἐλπίς;
Οὕτω δίκαι☉ ϛόλος δ' ἦν Θεός.
Ἦ πάντων λώβησι μί' ἄρκιός ὄϛι θυπλή;
Ἦδη σαφῶς μι' ἔϛ' ἀλώβητ☉ πάνυ.
Οἷον ἔην Χειςὸς παράδειγμα κῆ ἐν βίκ ἄκρῳ;
Ταλήμων, φιλήνωρ, μέτει☉, πατρὸς κλύων.

Ἦ

1 *The rule of perfect life was* Jesus *then?*
2 *His* life *made* God *well pleas'd with men.*
But what way to his death *did* Jesus *come?*
3 *By* Jewish *hate,* Italian *doome.*
VVhat was the unjust Judges *name? Him all*
Records do Pontius Pilate *call.*
How did their wicked fury him disgrace?
Mock, buffet, scourge, spit in his face.
VVhat was the end of all these pains at last?
Hands and feet to the Cross *nail'd fast.*
VVhat shew'd the soul *Christs body did forsake?*
Noon-day *was* night, *the earth did* quake.
Now tell what place his dead corps *did receive?*
Hewen out of a Rock, a grave
Did he but in his body *suffer pain?*
His soul *great sorrow did sustain.*
VVhy did a guiltless *person this endure?*
4 *All this our* pardon *did procure.*
Could nothing reconcile us but his blood?
5 *This with Gods exact* justice *stood.*
For all mens sins could his one *death suffice?*
6 *Hee's such a* spotless *sacrifice.*
VVhat taught Christ at his last hour? 7 *Patience,*
Modesty, 8 *love,* 9 *obedience.*

Did

1 1 Cor: 11:1. Be ye followers of me, even as I also am of Christ. 1 Thes. 1:6: And ye become followers of us, and of the Lord. Rom: 15:3,5,7: For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me.

2 1 Cor: 1:30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Rom. 5. 19. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.

3 See the history of our Saviours Passion.

4 Rom: 3: 24, 25: Eph: 1:7: Col: 1, 14: 1 Tim: 2:6: Isa: 53:5: 1 Pet: 2, 24: Who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye are healed.

5 Heb: 9: See the whole chapter. 1 Pet. 1:19. But with the precious bloud of Christ---

6 1 Pet: 1:19. ---as of a lamb without blemish, and without spot.

7 Isai: 53:7. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he openeth not his mouth.

8 Luke 23:34. Then said Jesus, Father, forgive them, for they know not what they do.

9 Math. 26: 39. ---neverthelesse not as I will, but as thou [wilt.]

Morte ſemel functus mansitne obnoxius orco?
Imò recepit *tertio* vitam die.
Quæ nos edocuit CHRISTO quæ *reddita* vita eſt?
Certam probavit maximi prolem patris.
Nónne hominem vincit *Cherubinæ* gloria turmæ?
Illum ſuperna caſtra *venerantur* ducem.
An noſtri meminit *cæleſti* ſede receptus?
Eſt noſter illic *Pontifex* & *rex* ſimul
Æthereâ nobis quid præſtat in æde *Sacerdos*?
Fuſi *cruoris* obſecrat pretio Patrem.
Quæ bona *Regali* nobis demittit ab arce?
Manu tuetur ſubditos, hoſtes *fugat*.
Ergo inconſpicuus ſublimi in ſede manebit?
Dum reddat illum priſtinis *nubes* locis.
Cur igitur CHRISTUS *telluris* regna reviſet?
Ut *mortuis* jus dicat & *viventibus*.
Spiritus ille quis eſt quem tertia ſancta notat vox?
Vis unica atque unanima Patris & Filii.
Virgineone prior fuit iſta potentia partu?
Vatum entheata quippe movit pectora.
Præcipuum CHRISTUS *biſſex* quid ſpondet amicis?
Majora dona, júſque donandi *alteros*.
Qui *radii* ex iſto fluxerunt igne micantes?
Medicina, linguæ, oracla, furiarum fuga.

Quid

Η᾽ θανάτῳ ἔνοχ᾽ πέλε μόρσιμον ἦμαρ ἑπαστῶν;
Βίοτ᾽ τοι σαῖ᾽ ἄϋδης ἀλλ᾽ ἐδέξατο.
Οἷα δ᾽ δάσχ᾽ ἡμέας Χειρῶν παλίμβι᾽ αἰών;
Πιστὴν μελίσε Πατρὸς ἔλεγξεν γονήν.
Η᾽ ε᾽ κρατεῖ ἄνθρωπον φλογερῶν κλέα δῖα φιλάγων;
Κοσμήτορ αὐτὸν ἔρανῦ σέβει τράτ᾽.
Ἡμείων μέμνη᾽ Ὀλύμπια δώματα ναίων;
Ἱερὸς ἆρ ἡμῖν ὄτι κ᾽ βασιλὺς ἅμα.
Αἰθερίοις ἱερὸς τί χραίσμη ἐν ὑψεσιν ἡμέας;
Πατέρα χυθέν᾽ ἄιματ᾽ πμῇ τρέφει.
Ἐκ θρόνε ὑψιμέδων τίνα δῶρα χέῃ βασιλὺς ὡς;
Χερσῖν ἀμωὶ λαὸν, ἐχθρὸς δάμναται.
Τέκνεκ᾽ ἄοπ᾽ ἐν ὑψιλόφοις μενεῖ ἄστρασι πῖλε;
Ἕως ἔ παλαιοῖς χωρίοις δώσῃ νέφ᾽.
Τίπτε πάλιν Κρισὸς γαίης ἐπὶ πείρατα νοστεῖ;
Εὖτ᾽ ἂν κρίνῃ ζωὸς ἔ κ᾽ τεθνηκόλας.
Οἵ τί ἦ τᾶτο θέλῃ τρίτον ἱερὸν ἔνομα Πνεῦμα;
Ἶς ἔστι σύμφρων κ᾽ μία Πατρὸς κ᾽ Κόρε.
Η᾽ πέλε παρθενικᾶ δωίαμις ἑσπέρα τοκετοῖο;
Αὐτὴ προφητῶν εἰσέπνδυσε γὸ φρένας.
Ἔ᾽ξοχα ἦ Χρισὸς τίνα δώδεκα νεῦσε φίλοισιν;
Μείζω χαρίσματα κ᾽ δωίαμιν ἄλλοις νέμῃ.
Πυρσᾶ ἀποῤῥῶγες τᾶτ᾽ τίνες ἔκρεον αὐγαί;
Θεραπεῖα, γλῶσσαι, δέσφατα, φυγὴ δαιμόνων.

Κείνων

Did he once dead ſtill in the grave *remain?*
1 *No, the* third *day he roſe again.*
What doth his reſurrection *to us prove?*
2 *That he's the* Son *of* God *above.*
Is Chriſt as man *leſs than the* Cherubin?
3 *The* hoſts *of* heaven *all worſhip him.*
Doth he remember us now in heaven? Chriſt
4 *Is both our* King *there and* 5 *high-*Prieſt.
What's for us there by's Prieſtly-*Office done?*
6 *His bloud makes* interceſſion.
What doth he for us there as he's our King?
7 Subdue *our foes,* 8 protection *bring.*
Will he inviſible then in heaven *remain?*
9 *Till in a* Cloud *he comes again.*
Why will he come again on earth *to tread?*
10 *Hee'l come to* judge *both quick and dead.*
What by the Spirit *is meant? the* third *in one;*
11 *The* virtue *of the Father and Son.*
Was he, ere Chriſt the Virgins fleſh did take?
12 *Inſpir'd by him the* Prophets *ſpake.*
What promis'd Chriſt to th' twelve? 13 *More work to do*
Themſelves, 14 *inabling* others too.
What ſparkling beams flow'd from this heavenly light?
15 *Healing, tongues, propheſiss, Devils flight.*

255 *Whē*

1 1 Cor. 15.4. ---He roſe again the third day, according to the Scriptures.

2 Rom: 1:4. And declared to be the Son of God with power according to the Spirit of holineſs, by the reſurrection from the dead.

3 Math:4:11. Angels came and miniſtred unto him, 13,14, 24,31 Heb:1:6,7: Let all the Angels of God worſhip him, &c.

4 1 Tim.6:15. --who is the bleſſed and onely Potentate, the King of Kings, and Lord of Lords, Heb:1:8.

5 Rom:8.34. Heb:7:25,26: & 9,24:1 Tim:2:5:1 Joh.2.1,2.

6 Heb:9:11,12. But Chriſt being come an high-Prieſt------ Neither by the bloud of goats & calves but by his own &c.

7 Act: 9:4,5:13:11. Pſal. 21:8,9: Pſal: 110:1,2,5,6. Rev. 12.5: & 17: 14.

8 Acts 9:17 Acts 23: 11. Acts 7:55,56.

9 Act:3:21. Whom the heavens muſt receive untill the time of the reſtitution of all things, Acts 1:11.

10 Math. 25:31. When the Son of man ſhall come in his glory, and all the holy Angels with him, &c. Acts 17:31.

11 John 14:16. John 15:16. ---the Spirit of truth which proceedeth from the Father, he ſhall teſtifie of me.

12 Heb:3:7: Wherefore as the holy Ghoſt ſaith, To day if ye will hear his voice--- 1 Pet. 1:10, 11. --the Spirit of Chriſt, which was in them, did ſignifie, when it teſtified beforehand--- 2 Pet. 1:21. For the propheſie came not in old time by the will of men, but holy men of God ſpake as they were moved by the holy Ghoſt.

13 Io:14:12. ---He that believeth on me, the works that I do ſhall he do alſo, and greater works than theſe ſhall he do.

14 Acts 8:17. Then laid they their hands on them, and they received the holy Ghoſt.

15 Mar:16:17: And theſe ſigns ſhall follow them that believe; In my Name ſhall they caſt out devils, they ſhall ſpeak, &c.

Quid ſanctum nunc *flamen* agit ceſſantibus ipſis?
Adhuc *docet*, nos & *juvat* ſolatio.
Nónne ſatis verum nobis ſacra pagina monſtrat?
Torpet *papyrus* deſtituta Spiritu.
Non opis eſt *noſtræ* documentis credere Chriſti?
Sine ejus aurâ nemo eum *dominum* vocat.
An non ingenii ſibi ſufficit ipſa facultas?
Superna non admittit *huic* vitæ ſtudens.
Spiritus ergo ſuo perfundit lumine mentem?
Sanè; & refingit inſuper præcordia.
Ecquid opem pietas jam non incredula poſcit?
Et *velle* & *agere* donat adjutor Deus.
Humani proſúntne, Dei poſt cœpta, labores?
Ita eſt: *requirens* repetit, *orans* accipit.
Quid fiet ſi dura animum certamina vexent?
Vigili & *precanti* dat Deus victoriam.
Spiritus ille animis quæ dat ſolatia noſtris?
Deum eſſe nobis velle perpetuò *patrem*.
Aſt ubi reperies hanc Sancti Numinis auram?
Cœtu in piorum cujus ipſa eſt vinculum.
Ille Dei populus quâ ſe regione coërcet?
Cuncta implet orbis ſpatia quâ CHRISTUS ſonat.
Nónne Deus *Solymos* proprio ſibi fœdere junxit?
Olim: ſed iſta *ſepta* CHRISTUS diruit.

Κείνων παυομένων, ἀλλά τίνα μέμβλετο Πνοιᾷ;
Ἡμᾶς διδάσκῃ κἄπι, κἄπι παρακαλεῖ.
Ἦ ῥ' ἔχραεν ἐκ ἀρχεῖ ῥύσεως ἐνὶ θεσπεσίης;
Ἄρχει τὸ χρᾶμα πνεῖμα καὶ πτερόμενον.
Ἦ ἔχ ἡμεῖς δυνάμεθα πνέοντα δόγμασι χεῖσθαι;
Οὐκ ἂν καλοίης Κύπριν Πνοιᾶς ἄτερ.
Ἦ ἔχ ἅλις ἐς τέρψιν πέλεται φύσις αὐτοδίδακτος;
Ἀδεκτός ἐστι πρὸς ἄλλων τὰ νοῦ φρενῶν.
Τέκνα Πνεῦμ' ἀκτῖσι δαιμάζῃ φρένα λαμπρῆς;
Ναί. καὶ ναπλάτῃ καρδίαν μυχατάτην.
Ἦ κατέκτασι Θεὸν νοῦν ἐκέτ' ἔμπας ἄπτοι;
Δίδωσι πρᾶξιν καὶ θέλειν παρὼν Θεός.
Ἦ πόνοι ἀνθρώπων τε Θεοῦ μετὰ δῶρον ὀνᾶσι;
Οὕτως· ἐρανῶν εὗρεν, αἰτῶν ἔλαβε.
Ποῖ πρέπομεν χαλεποῖς ὅτε δυμὰς ἀπίζετ' ἀέθλοις;
Ἀρώμεθα νύφων τ' ἀεικεῖ ἄν λείβοι.
Πνεῦμα τό δ' ὑμετέρης τίνα φάρμακα φρενὸς ὀπάζῃ;
Πατέρα γενέσθαι διὰ τέλους ἡμῖν Θεόν.
Ποῦ δ' ἄλιον τόδε Πνεῦμά τις ἐν ἀζῴοις ἔχει;
Ἐν εὐσεβῶν, ἧς δαιμόνας ἐς, καλιαῖα.
Θεσπίσι δ' ἔτι καίῃ τίνα χρεὼν ὁμιλεῖν;
Οἰκεμένης μὲν πάντοθ' ἡ χεισὰς κλύῃ.
Οὐχὶ Θεὸς Σολύμοις ἰδίης ἐξείλετο στομίης;
Πάλαι τὸ δ' ἐξέφατο χεισὸς τοιχίον.

What doth the holy Ghost *now these are ceas't?*
1 Instruct *and* 2 comfort *still our breast.*
Is it enough if we the Scriptures read?
3 *The* letter *without the* Spirit *is dead.*
May we not of our selves believe Christs *word?*
4 *Without his* Spirit *none calls him* Lord.
Doth not the strength suffice of our own wit?
5 Carnal *minds cannot* God *admit.*
Doth then the Spirit *his light to us impart?*
6 *And create in us a new* heart.
Of further help hath a believer need?
7 *God worketh both the* will *and* deed.
To Gods beginning must mans *works be joyn'd?*
8 *Who* askes *receives, who* seeks *shall find.*
What if the mind shall with hard conflicts wrastle?
9 Watch *and* pray, *God will keep the Castle.*
From th' holy Ghost *what comfort doe we gather?*
10 *That God will always be our* Father.
But where wilt thou this holy Spirit *find?*
11 *I'th'* Church *which he in love doth bind.*
Where may this holy Church *of God be found?*
12 *Where e're the name of* Christ *doth sound.*
But doth not God the Jews *his people call?*
13 Christ *brake down that* partition *wall.*

Is

1 & 2 Ioh: 16: 26, But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, &c,

3 Io: 6: 63 It is the Spirit that quickneth, &c: 2 Cor: 3: 6: --not of the letter but of the Spirit: for the letter killeth, but the &c.

4 1 Cor: 12: 3. ---no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

5 Math: 16. 17. & 23. --fleſh and bleod hath not revealed it unto thee, but my Father which is in heaven, &c. 1 Cor. 2. 14 The natural man receiveth not the things of the Spirit of God-neither can he know --

6 Ioh: 3: 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, 1 Iohn 3. 9.

7 2 Cor: 3: 5. Phil. 2: 13. For it is God which worketh in you, both to will and to do of his good pleaſure.

8 Math. 7. 7. Ask and it ſhall be given you; ſeek and ye ſhall find; knock and it ſhall be opened unto you.

9 Math: 26: 41. Luke 21: 36. Col: 4: 2. 1 Pet: 5: 8.

10 Ro: 8: 15, 16. --but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs with our Spirit, that we are the children of God.

11 Eph. 4. 3. Endeavouring to keep the unity of the Spirit in the bond of peace.

12 Mat. 8 11. Many ſhall come from the eaſt and weſt & ſhall ſit down with *Abraham*, and *Iſaac*, and *Jacob* in the kingdom of heaven. Io. 10. 16. Other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold and one ſhepheard. Gal. 4. 27 --the deſolate hath many more children than the which hath an husband.

13 Eph. 2. 14. For he is our peace, who hath made both one, & hath broken down the middle wall of partition between us,

An non lex igitur *Mosi* quæ tradita durat?
Priora scita fœdus antiquat *novum*.
Sabbata nunc, ubi nunc signum *genitale* remansit?
His abdita *umbris* ipsa *res* nobis data est.
Sanctorum quæ sunt hominum communia nôsti?
Bona *hujus* ævi, sed magis *cœlestia*?
Hujus militiæ numeros quæ *tessera* signat?
CHRISTI innocentis *corpus* & fusus *cruor*,
Hisne datur tanto post *mortem* tempore vesci?
Vini atque *panis* scilicet sub imagine.
Quid par *corpus* habent & *sanguis* & *esca merúmque*?
Quòd ista *corpus*, illa *mentem* nutriunt.
Et cur una CERES, cur *vinum* sumitur *unum*?
Ut sic patescat esse nos *concorpores*.
Estne Dei in populo *teneros* spectare *rudésque*?
Hos *ferre* oportet & docere *comiter*.
Quid si *res* nostras, si *famam* denique lædant?
Unum advoca *duósque*, *plures* posteá.
Quid si pertendant vel aperto crimine peccent?
Tunc segregentur à piorum cœtibus.
Semper an *abstenti* divinâ à plebe manebunt?
Donec dolore crimen ostendant sibi.
Judicii in partem num vis est hujus *utramque*?
Simul ipse *damnat*, simul & *absolvit Deus*.

Permissum

Ἦ ἵκ ἄρχ Μωσῆϛ νῦν ἱερὰ τάγματα μίμνει;
Σπονδαὶς παλαιὰς χεῖν' ἀκωχοῖ ξύμβολα.
Σάββατα νῦν, τέλη αἱματόεν τά τ' πᾶ βεβαίαν;
Δέδοται τὸ σῶμα λαυθάνον σκιῶν ὕπο.
Ἦ γνῶς ἀτρεκέως ἀγίων τίν' ἔασι τὰ κοινά;
Τᾶ νῦν βίᾳ, μᾶλλον δ' χρήματα θατέρᾳ.
Τᾶ ᾗ τί μὴν ξυῦθημα φρατᾶ σφρηίσατο τάξις;
Χειροῖ' ἀμέμπτᾳ σῶμά θ' αἵματ' ἔκχυτον.
Ἦ θνωτὸν μετὰ χθόνα τον νῦν τῶνδε πάσεσθαι;
Οἴνᾳ ὕπο χάρτᾳ μυστικῶν ἰνδαλμάτων.
Σῶμα χ' αἷμα, πέσις χ' βρῶσις ἦ ἄν λόγον εἴσί;
Τἀκεῖνα σῶμα, ταῦτα τ' ψυχὴν τρέφῃ.
Ἄρτ' τίπε μὴ' εἷς, οἷς ἄρτ' τίπε λάβοιτο;
Ξυσωματοῦσθαι πάντας ἐν τ' ἄν ἢ σαφές.
Εἰσὶ χ' εἰν ἁγίοις ἰδιότατά τ' ἀθανέες ἦ;
Εἰσ' ὃς διδάσκειν ἠμέρως χρὴ χ' φέρειν.
Ἦν δ' ἡμέαν βίον, ἣν δόξαν μυθήσασι, τί σεμνότον;
Εἷς προσκαλείδω, χ' δύ', εἶτα πλείονες.
Ἦν δ' ἔτι χ' φανερῶς ἡμέας βλάπτωσι, τί λοιπόν;
Τότ' εὐσεβῶν ἐκκλησίας ἐμβλητέον.
Ἐς τέλ' ἐξ ἱερᾶ λαοῖο μενοῦσι βεβηλοι;
Ἐς' ἂν σαφῶς ἀλγῶσι παρδραμόντες.
Ἦ χ' ἀμφοτέρωσε δίκη κράτ' ἔλαχεν ἥδε;
Θεὸς ξυνείργων ὀξύ, σολλύων δ' ἅμα.

Is then the Law of Moſes *out of date?*
A new *the* old *doth antiquate.*
Where's now the Sabbath? *Where's* Circumciſion?
We have the things, *the* ſhadows *gone.*
Amongſt the Saints what things are common, knowſt?
Goods of this world, *but of* heaven *moſt.*
Whereby know we Chriſts Souldiers. *what's the* token?
His bloud *ſhed, and body* broken.
Can we him eat *who hath ſo long been* dead?
Under the formes of wine *and* bread.
How is the bread *his* fleſh? *the* wine *his* blood?
They to the ſoul *are drink and food.*
Why do we of one *bread,* one *cup partake?*
To ſhew that we one body make.
Muſt we for weak *and* ignorant *people care?*
Them gently warn, *and with them* bear.
What if they wrong us in our goods *or* name?
Tell one *or* two, *then* more *the ſame.*
What if they ſhall perſiſt *thus obſtinate?*
Let them be excommunicate.
Muſt they dwell in perpetual baniſhment?
Till it appear that they repent.
Can then the Church *the* Keys *thus* both *wayes uſe?*
God *with the* Church *doth* bind *and* looſe.

How

1 Gal: 4: 9: ---how turn ye again to the weak and beggerly elements? Heb: 8: 13: In that he ſaith a new *Covenant*, he hath made the firſt old.

2 Col: 2: 14, 16, 17: --which are a ſhadow of things to come, but the body is of Chriſt.

3 2 Cor: 8: 14: But by an equality: that now at this time your abundance may be a *ſupply* for their want, that their abundance alſo may be a *ſupply* for your want, that there may be equality.

4 Math: 26: 26, 27: Jeſus took bread, and bleſſed it, and broke it--and ſaid, Take, eat, this is my body: and he took the cup & gave thanks--ſaying, drink ye all of it, for this is my bloud.

5 1 Cor: 11: 24, &c.

6 1 Cor: 10: 16: The cup of bleſſing which we bleſs, is it not the communion of the bloud of Chriſt: the bread which we break is it not the communion of the body of Chriſt?

7 1 Cor: 10: 17: For we being many, are one bread, and one body, for we are all partakers of that one bread.

8 Rom: 14: 1: He that is weak in the faith receive ye, but not to doubtful diſputations: 15: 1: We then that are ſtrong ought to bear with the infirmities of the weak---

9 Math: 18: 15, 16: --if thy brother ſhall trẽſpaſs againſt thee, go and tell him his fault between thee and him alone, &c. But if he will not hear thee, then take with thee one or two more---

10 Math: 18: 17: And if he ſhall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

11 1 Cor: 5: 5: To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. 2 Cor: 2: 7: So that contrariwiſe ye ought rather to forgive him, leſt perhaps ſuch a one ſhould be ſwallowed up with over-much ſorrow.

12 Math: 18: 18: Whatſoever ye ſhall bind on earth ſhall be bound in heaven, whatſoever ye ſhall looſe on earth, ſhall &c.

Permissum quo more *novos* inscribere cives?
Tinctu sacrati latices *ingressus* patet.
Cur igitur mersamus adhuc de matre *recentes*?
Ut consecrentur ritè *quamprimum* Deo.
Nónne *fidem* præmittit aquis divina papyrus?
Fides *parentum* & *vota* prosunt liberis.
Quæ bona signantur venerandi fluminis *undâ*?
Venia, ortus alter, vita de *tumulo* redux.
Dic, aqua cur *veniam* sancit diffusa per artus?
Maculas ut aufert *unda*, sic *culpam* Deus.
Quæritur an *meritis* hæc indulgentia nostris?
Dat hanc suâ *bonitate* permotus Pater.
Nemo igitur nobis peperit tam grandia dona?
Insons *Jesus* imputato *sanguine*.
Qui sunt prisca Deus quorum peccata remittit?
Qui se reos *fatentur* & quos *pœnitet*.
Quem peccâsse pudet veniæ sibi conscius ergò est?
Si pollicenti *credit* & *fidit* Deo.
Estne iterum *lapsis* veniæ spes ulla superstes?
Est, si patrati sceleris ex animo *piget*.
Sed quid habet *lymphis* commune recentior *ortus*?
Ut mersus undis CHRISTIANUS interit.
Vivere at hunc ipsi tamen & *spirare* videmus?
Non ille *culpæ* vivit, aut etiam *sibi*.

Κάδδε γράφην νεαρὸς τίνα δὴ ἀφ' ὅπου δεῖ πολίτας;
Θείοις λελῦσθαι νάμασιν ἐμὴν θύρην.
Τίφθ' ὕδατ' ἐγχέωμεν τοίνυν βρεφέεσι νεογνοῖς;
Ἀγνὰς ἵν' ὡς τάχιστα σώσωμεν Θεῷ.
Πίστιν ἄρ' ἐν βρεφέεσι φὴς ὕδατος ἡ Θεὸς αὐτεῖ;
Πίστις τικτόνων κἠλπὶς γεγηθὰ τέκνοις.
Σφρηγίζῃ δ' ἡμῖν τίνα δῶρα σεβάσμιον ὕδωρ;
Ἄφεσιν, παλίμβιον βίον, καὶ ἁγιάσασιν.
Εἰπὲ, τί ξυγχωώμην σοῖ περὶ ῥεῦμα καθαῖρον;
Κηλῖδας ὕδωρ, αἰτίαν κλύζῃ Θεός.
Ἦ ταύτης χάριτος τετυχήκαμεν ἄξιοι ἡμεῖς;
Αὐτὴν δίδωσιν αὐτοαίνητος Πατήρ.
Ἄξιος ὅπως ἐὰν ἡμῶν τις ἵκνυτο δῶρα;
Χειροῖ ἀμέμπτοις προσλοχίζεται πάλη.
Ἀλλὰ τίνες πολ' ἔασ' ἐς δυσνομίας Θεὸς ἦρεν;
Οἳ ὁμολογοῦσιν αἰτίαν, συγγνοίη.
Ξυγχωώμην ξὺν ἢ οἷδεν ἁμαρτάδος ὃν λάβεν αἰδώς;
Ἂν ἦ πεποιθὼς θαρσαλέως λόγοις Θεοῦ.
Ἦ κἠσφαλλομένοισι πάλιν πρὶ ἐλπὶς ἂν εἴη;
Εἴη, πεσόντας φρενόθεν ἂν λύσῃ λάθοι.
Ἡδὲ παλιντοκία κἠ ὕδασιν εἰ πᾶ τί κοινόν;
Χειρὸς μαθητὴς, ἁγιοβρύχου, θαίνει.
Κεῖνον ὃ ζώοντα πνέοντά τ' ἀερκόμενθ' αὐτοί;
Αὐτῷ τέθνηκεν αὐτὸς, ἡ δ' ἁμαρτίᾳ.

Τὸν

How to receive new Christians *are we wont ?*

1 *VVay is made for them at the* Font.

VVhy do they baptize Infants *born but late ?*

2 *To God we* soon *them* consecrate.

Must they not faith *first have whom we baptize ?*

3 *The* parents *faith and vows suffice.*

Of what good things a sign doth baptisme *give ?*

4 Pardon, 5 new birth, 6 *again to live.*

Why baptism *doth confirm our* pardon, *say ?*

7 Water *filth*, sin *God takes away.*

Do we by our deserts *procure this love?*

8 Gods *goodness onely doth him move.*

Did none for us purchase so great a good ?

9 *Of guiltless* Christ *th'* imputed *blood.*

VVho are they, whose old sins God *will forgive ?*

10 *VVho them* confess, *and for them* grieve.

Is he then who repents accounted just ?

11 *If he* believe *Gods word, and* trust.

Doth for relapsers *any hope remain ?*

12 *If truly they* repent *again.*

But how doth water new birth *signifie ?*

13 *A* Christian *like one* drown'd *doth die.*

Yet we to live *and* breath *behold them still ?*

14 *He's dead to* sin *and his own* will.

VV hat

1 Luke 18, 15, 16 ---suffer little children to come unto me-- Acts 2:39, 41. Acts 16: 15, 33: Gen: 17: 12.

2 The same places.

3 1 Cor: 7: 14: For the unbelieving husband is sanctified by the wife, and the unbelieving wife---else were your children unclean, but now they are holy.

4 Acts 2: 38: -- be baptized every one of you in the name of Jesus Christ, for the remission of sins.

5 Rom: 6: 4: We are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

6 Rom: 6: 3, 4, 5.

7 1 Cor: 6: 11. 1 John 1: 7: Eph: 5: 26: That he might sanctifie and cleanse it with the washig of water by the word.

8 Rom: 3: 14: Being justified freely by his grace---

9 Psal: 32. 2: Rom: 4: 8: 2 Cor: 5: 19.

10 Pro: 28: 13: Ps: 32: 5: I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin.

11 Eph. 2: 8: By grace ye are saved through faith, John 12, 39, 40: Acts 13: 48.

12 Ezek: 18: 21, 22, 27: But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he &c. Ps: 106: 43, 44, 45: Many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry. And he remembred for them his covenant, and repented according to the multitude of his mercies.

13 Rom: 6: 3, 4: Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, &c.

14 Rom: 6: 3, 4, 5, 6, &c.

Quæ vita induitur meliori luce *renato* ?
Ad ejus instar quem Deo propter placet.
Nil illi posthac supereſt *curæve metúve* ?
Manet usque *sensus* prælium & mentis *bonæ*.
Brutam animi partem quæ nobis arma coërcent ?
Fides, Dei vox, pax, preces, jejunium.
Correctis jam nulla manent *vestigia* culpæ ?
Hæc ipsa magna est culpa, *blandiri* sibi.
Ergò quid est in quo vincit *nova* vita *vetustam* ?
Quòd vitia debellata sine *regno* jacent.
Lapsamne Deum possunt retinere faventem ?
Labis *reliquias* donat ob *Christum* pater.
Lympha *revicturum* quâ signat imagine corpus ?
Surgemus, urinator ut pelago solet.
Quæ loca dic *animas* sunt exceptura *piorum* ?
Christo manebunt *ultimum* junctæ diem.
Ille dies quis erit ? quos illucesset in usus ?
Cineres citabit civis ætherei *tuba*.
At cur infernis ex sedibus *ossa* resurgent ?
Vt æqua factis præmia, aut *pœnas* ferant.
Quâ statuit CHRISTUS *pœnâ* damnare rebelles ?
Flammâ *perenni* & morte quæ *nescit* mori.
At quæ dona *piis* bonitas divina paravit ?
Non *desitura* gaudia animi & corporis.

Exurgentne

Τίς δ' βίος βάλετ' ἀμφὶ πολυγηνέϊ ἤρωϊ;
Ξύμμορος αὐτῷ, τῶ χάειν ἀνιαρός ἦ.
Ἔστιν ἔπειτ' ἀπάνευθη φόβω, ἀ πάτερδε μερίμνης;
Σαρκὸς ἐ καὶ νέ πόλεμος ἄσπονδος μένει;
Οἷα τὸ ἐ ψυχῆς ἄλογον μέρος ὅπλα δαμάζει;
Νηστεία, πίστις, θέσφατ', εἰρήνη, λυταί.
Νῶν ὀρθοῖς φρενέρης μένῃ ἄδην ἁμαρτιάδος ἴχνος;
Οὕτω φιλαυτεῖν ἐαὶ ἁμαρτὰς ὀ σμικρά.
Τέκνα τί πλέον δεῖ πολυγηνέεσσιν ἢ ἄλλοις;
Ἀρχῆς ὅτ' ἐκπέπωκεν νοῦς ἁμαρτία.
Ἦ καὶ σφαλλομένοισι Πατὴρ Θεὸς ἔωσεν, ἀρωγάς;
Πατὴρ ἀφῆσι σφάλματα χεῖς ὃ χάειν.
Σῶμα πολίζωον φέρε πῶς ἀνύπεται ὕδωρ;
Ἀνησόμεσθα μὴ καλυμβηθῆ δίκην.
Εὐσεβέων ψυχὰς τίνα χωρία δέξεται ἀγνάς;
Χειροζυγὰς μενέσπειρ ἦμαρ ἔχατον.
Οἷον ἄρ ἦμαρ ἐκεῖνο πέλοι; Τίνος εἵνεκα λάμψει;
Ἀρχαγγέλου σάλπιγξ νεκρὸς καλέσεται.
Τίπτε δ' ὀξὺ αἴδεω πολυάιχετα νίσεται ὀσσε
Οἴσοντα ποινὴν ἢ γέρας καὶ ἀξίαν.
Τίς δίκη τῆ χειρὸς Ἄναξ ἀποτίσει ἀλιτάς;
Φλὸξ μὴ καμοῦσα, καὶ θάνατος ὢν ἀθάνατος.
Ποῖα δῶρα Θεῦ χάεις ἐυσεβέεσσι φυλάσσεις;
Ἄλληκτα ψυχῆς σώματός τ' ἀγήρατα.

VVhat life doth he put on who is new born ?
1 *To* Christs, *through whom God's pleas'd, conform.*
Hereafter is all care and fear then past ?
2 *The ways of* flesh *and* spirit *still last.*
The sensual *part what weapon can impair* ?
3 *Faith, Gods word, peace, fasting and pray'r.*
Have the regenerate *no dregs within* ?
4 *Such a* self-flattery *is great sin.*
How doth the new *life then excel the* old ?
5 *Therein vice doth no* scepter *hold.*
Say, how he who falls oft, Gods love retains ?
6 *For* Christ, *God pardons what remains.*
VVhat sign gives Baptism *that we shall* revive ?
7 *So they rise in the sea who* dive.
VVhere shall the faithfull souls inhabit, say ?
8 *Ever with* Christ *at the last day.*
VVhat shall be done when that day shall give light ?
9 *Th' Archangels* trump *the dead shall cite.*
And why shall bones rise from the grave again?
10 *Their deeds shall find reward or pain.*
Into what torments will Christ rebels *send* ?
11 Perpetual *fire, death without* end.
But what good things doth God for Saints *prepare* ?
12 *Such joyes as* full *and* endless *are.*

Can

1 Gal: 3: 27: For as many of you as have been baptized into Christ, have put on Christ: Rom: 8: 29: Phil: 3: 10: Col: 3: 9, 10.

2 Rom: 7: 23, &c. Gal: 5: 16, 17.

3 1 John 5: 4: & 18: Iam: 1: 18: 1 Pet: 1: 23: Rom: 5: 1: Mat: 17: 21: Mar: 26: 41: 1 Cor: 7: 5.

4 1 Iohn 1: 8: If we say, that we have no sin, we deceive our selves, and the truth is not in us.

5 Rom: 6: 12, 14. Let not sin therefore reign in your mortal bodies that ye should obey it in the lusts thereof: For sin shall not have dominion over you, &c. Rom: 7: 19: 1 Iohn 3: 9.

6 Isai: 43: 25: 1 Iohn 1: 7: ---the bloud of Iesus Christ cleanseth us from all sin, Rom: 3: 25:

7 Rom: 6: 3, 4, 5, &c.

8 Math: 19: 28: 1 Thes: 4: 15, 16, 17: Math; 23: 34. Iohn 14: 3.

9 1 Thes: 4: 16. ---with the voice of the archangel, and with the trump of God, Math: 24. 31. 1 Cor. 15, 52.

10 Eccles: 12: 14. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evill. 1 Cor. 4. 5. 2 Cor. 5. 10. Rev: 20. 12.

11 Math. 25. 41. Depart from me ye cursed into everlasting fire. Mark 9. 43, 44---to go into hell, into the fire that never shall be quenched, &c.

12 Psal: 16. 9, 10, 11---in thy presence is fulness of joy, at thy right hand are pleasures for evermore. 1 Cor. 2. 9. Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. Math. 25. 34. Come ye blessed of my Father, Inherit the kingdom, &c.

Exurgéntne iterum dilapſa *cadavera* tabo?
Ità excitantur *farra*, corrupto ſatu.
Quale *prius* fuerat corpus num *tale* redibit?
Non: ſed *perenne*, *fulgidum*, *æthereum*, *vegetum*.
Ulláne erit *thalami*, potúſve, cibíque cupido?
Fruemur, horum neſcii, *ævo cælitum*.
Luſtrabítne oculos aut *Sol* aut Cornua Lunæ?
Unum *jubar* divina *Majeſtas* erit.
Qualis erit nobis ibi, quæ promiſſa voluptas?
Qualem nec *auris*, nec *oculus*, nec *animus* capit.
Illuc vt venias ex normâ vive *lavacri*;
Adjutor adſit ille qui juſſit DEUS.

AMEN.

Ἦ ῥα καταφθίμενοι νέκυες πάλιν αὖ τήσονται,
Ἐγείρεθ' οἷον φθαρτικὴ κόκκος σπορά.
Οἷον ἕλιξ πρέσβυν δέμας, ἢ χὐ τοῖον ἄνεισιν;
Οὐκ· ἀλλ' ἀθάνατον, λαμπρόν, αἰθέριον, νέον.
Ἦ τις ἔρος γάμου, ἢ πόσις καὶ βρῶσις ἔσται;
Τῶν ἄπειροι ζήσομεν ζωὴν θεῶν.
Ἦ ἥλιος πρεῖ φάος ἢ καρδία σελήνη;
Μόνη μὶ' ἀκτὶς παμφαὲς Θεοῦ σέλας.
Ἔνθα ἵ τις πολίν τινα θεῖεν ὑπέρχετο νοῦμα;
Οἵαν λάοι μήτ' ὄμμα, μήτ' ὦς, μήτε νοῦς.
Βαπτισμῷ ζώης ξύμφωνος ἵν' αὐτὸς ἵκωμαι;
Ἔλθοι πόνοις ἀρωγὸς ὑμετέρας Θεός.

Ἀμήν.

Can bodies quite conſum'd again then riſe ?
1 *So* Corn *ſprings up, whoſe ſeed firſt dies.*
Such will the body riſe as it did fall ?
2 *Immortal, bright, ſtrong, ſpirituall.*
Shall we then marriage, meat, *or* drink *deſire ?*
3 *VVe ſhall be like the* heavenly Quire.
Shall our eyes ſee the Sun, *or horned* Moon ?
4 *Gods beames will make one conſtant* Noon.
VVhat are thoſe pleaſures that we there ſhall find ?
5 *Above the ſenſe of th'* ear, eye, mind.
Thither to come, as Baptiſme teaches, live ;
6 *Such grace he, who commands, God give.*

AMEN.

The Tranſlators to the Reader.

Say not we have *tranſlated* well. Well *he*
Tranſlates, whoſe life ſhall with theſe lines agree.

1 Iob 19.25,26. For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin wormes deſtroy this body, yet in my fleſh I ſhall ſee God. 1 Cor. 15 35,36,37. Iſai. 26. 19.

2 Dan. 12. 3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever. 1 Cor. 15. 42, &c.

3 Luke 20 35,36. But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equall unto the Angels, and are the children of God, being the children of the reſurrection.

4 Rev. 22. 5. And there ſhall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light.

5 1 Cor. 2. 9. See p. 15. n. 12.

6 Tit. 2. 11,12,13. For the grace of God that bringeth ſalvation, hath appeared unto all men. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world. Looking for that bleſſed hope, and the glorious appearance of the great God, and our Saviou, Ieſus Chriſt. Tit. 3. 4,5,6,7. Phil 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Ieſus Chriſt, 2. 12,13. -- work out your ſalvation with fear and trembling. For it is God that worketh in you -- 4. 13. I can do all things through Chriſt which ſtrengthneth me.

Obſervatiunculæ in Græcæ Metaphraſeos aliqua leviora ſubtilioraque extra Grammaticam poſita.

VErſu 3°. Οἶδα] Ει initialis à Grammaticis cenſetur immutabilis. Secus eſt in hâc voce. Æquè enim mutatur in Εἶδω quod facit Οἶδα, atq; in Πείθω quod Πέποιθα. Sic ab Εἴλω (ſyllabico augmento præfixo) fluit Εἴληχα.

4° Ποιῆς] Verbale præteriti Medii à prima ſingulari, ut τέτρωφα τρωφή. Rara ſunt horum in α deſinentium, & ab hoc tempore ortorum verbalium exempla quorum rationem Grammatici nobis tradiderunt. Ea quæ habemus ſ præmittunt πῶμα. Contigit hoc quod illi exiſtimaverint Circumflexa deſtitu, Præt. Med. ipſiúſque formativo. Aor. 2 Activo cum prole ejus, Futuro ſecundo Activo puris. Falſi poſtula mus hunc Canonem ratiunculâ urâ alterâve.

I Prima ratio ſit hæc. A Præt. Med. puro In prima Con-

jugatione contractorum frequentia fiunt Verbalia quæ arguunt Præt. Med. aut esse aut fuisse.

Πνέω· Ἔπνευν· Πέπνοα· Πνοὰ & Poeticè Πνοιά.
Πλέω· Ἔπλευν Πέπλοα· Πλοὰ & P. Πλοιά.
Ῥέω· Ἔῤῥευν. Ἐῤῥοα· Ῥοὰ & P. Ῥοιά.
& πνόος πλόος atque Ῥόος.

II, Dantur præt. Media pura contractorum. In prima Conjug arbitror esse
Εἰδέω· Ἤιδεον· Ἤιδεα. unde Ἠιδώς.

In secunda Conjug. frequentissima res.

Μάω· Ἔμαον· Μέμαα unde μεμαὼς, μεμώς.
Βάω· Ἔβαον· βέβαα. unde βεβαὼς, βεβώς.
Γάω· Ἔγαον· Γέγαα· unde γεγαὼς, γεγώς.
Sic Ἐκγάω· Ἐξέγαον· Ἐκγέγαα. Quod verbum videri potest V. 35, Item

Ἑσάω· Ἔσαον, Ἔσαα· unde ἐσαὼς, ἐσώς.
Διεσάω, Διέσαον; Διέσαα, unde διεσαὼς, διεσώς.

Reciditur hic iterum à Grammaticorum Placitis. Camdenus voces hujusmodi Præter Medii esse vult. Vossius videtur inflectere quasi præteriti Activi essent, quod in ἔσαα facit etiam Camdenus, Uterque tamen Ionicam Syncopen asseverat. Sed quid opus Ionismo? quid singulari exceptione? Placuit muros dividere & mœnia pandere cum bifores valvæ patescerent. Placuit nodum in scirpo quærere. Pendet hæc hallucinatio ab alia: ita error errorem trahit, & est absurdorum vinculum. Nam formatio Præteriti Med non certò constituta est, nisi quod Vossius cum 3. enumeraret modos, ultimum rectum nominet potiùs quàm statuat qui est ab Aor. 2. Act. deducendi modus simplicissimus, cùm idem observet trium temporum esse eandem figurativam.

5. Ἔοεγα

5. Εφγω] Pauca ſunt Themata quæ incipiunt à vocali aut dipthongo & nihilominus ſequuntur analogiam verborum à conſonanti incipientium. Grammatici hoc tribuunt anomaliæ Atticæ. Ἔολπα ab Ἔλπω. Ἔοργα ab ἔργω. Ἔοικα ab εἴκω. In quibus omnibus vocalis mutatur regulariter, & juſta ſyllaba præponitur incremento non Attico ſed communis præteriti formativo: quoad natura primæ literæ patiatur, ut in in σφέφω ἔσφοφα; ſic ἔργω ἔοργα. Neque enim poteſt repeti duplex conſonans propter nimiam aſperitatem, neque vocalis propter nimiam mollitiem. Par ferè modus in ἔαγα ab ἄγω, frango, in ἔαδα ab ἅδω. Item ἐώνημαι, ἔωσμαι· quæ omnia communia & regularia. 13. Σεμεῖον] Figura denominativi in εῖον. 22. Σῆμα σημεῖον, & Μνῆμα μνημεῖον.

20. Διασαλῶ] Figura derivativorum verborum orta ex tertiâ ſingulari præteriti Paſſivi Verbi 2. Conjug. in μι. Par ratio deriv. Ver. & 1 conjug. in Ευθετῶ quod ſequitur; atque hic in Διασαλῶ.

2. Ἐικών,] Verbale Præſentis Activi in ων. differt à Participio præt. quod & acuatur in fine & inflectatur per ον & penacutum non οντ & antepenultimâ acutâ; eſt etiam hæc Verbalium figura. à 1 Præt. paſſ. & à Præt. Med. ut Κευθμὼν, Κλυδών, & inflectuntur per ῶν & penultimâ circumflexâ.

33. Πρόσωπα,] Πρόσωπον Figura Verbalis in ον Neutralis orti ex Præt. Medio. Sic 280 ξύμβολον quod ſequitur.

39. Θεσμὰ] Fit hoc Heterocliton Poëticum, à Θεσμός dicitur θεσμοὶ & Poet. θεσμά. Dicitur θύρα & pluraliter θύρα in Epigrammatis

——— θύρα Λυαίω-

43. Ἀντιμάτων] Simplex hujus vocis Ματᾶς ἁ Ματὸς primam radicem habere videtur Μάω: Nam hoc à μίμαπτω unde & ἐπ Μάπλω· quæ omnia habuisse videntur significationem sponte & temere ruendi; atque sine lege sine consilio.

51. Φύτλη] Figurâ Verbalium in λη ζ. sing. Præt. Pass. oriundorum· γενέθλη eodem habet se modo, tantùm quod mutet tenuem ante paragog n in aspiratam: nec aliter Doricum φυσίθλα (unde *Canivio* fistula) facit. Fluit & hæc terminatio à præsen i, ut in 227. θυηλή, & 359. πεπωλή.

Eadem est & apud Latinos Figura ut *Medcor Medela, Tutum Tutela.*

55. Ἀνδρομέδων] Figura ἀπὸ ab genitivo in ος, denominativa vox cadit.

57. Ἐνυπμαι] Verbale videtur Ὄνυμα ex Ὄνυμαι Ὀρσσυμαι F. M. Ὤνυμαι Pr. Passivum: idque in deperdita significatione, quæ tamen videtur fuisse *compello* simpliciter, licet jam in deteriorem partem tracta reprehensionem adjiciat.

60. Ἄμυζα] Adverbium Verbo ortum in præteriti Medii primâ sing. Μίζα. Genuina ratio in Ὄχα.

72. Χρεισμεῖ] χαΐζω, ἀ χρέω. Figura derivationis (quoad novi) solitaria.

87. Ἐυχετάασθαι] Ἐυχετῶμαι, est Figura frequentativorum Parta sunt Μέλειν Μελετᾶν, & Ἐυχεσθαι, Ευχετάσθαι. Est item Figura frequentativorum apud Latinos in *ito*, ut *Ago, Agito.*

228 Ταυσρὸς Crasis committitur in genitivis hisce α producta tantum. Ita in Dativis, ut

232. Ταχανῶ.] Nominativis item cum Accusativis & singularibus & pluralibus Neutrius generis idem accidit.

233. Ἦν δ' ἡμίας ἀρότηρός τε ἐπικέα μηχανόωτο] Μήδεσθαι & Μηχανᾶσθαι, & Δρᾶν apud Poetas Accusativum & Rei

&

& personæ regunt.

146. Γαμηλίοι] Figura denomin. In ηλιος.

149.] Ἐπαοιδεῖν,] Fit ἐπαοιδεῖν ab ἐπὶ & ἀοιδάω inusitato. Aor. secundum ejus est ἔπαιον. unde Homerica ἐπίσπον & ἐπαοιδεῖν, & si forte ἐπαοιδών· & ut ἔαον non invenitur, est tamen apud *Pindarum* ἀοιδαί. Infinitivum ab ἐπαοίμην fit ἀοιδάω per πανισδρομίαν Temporis & Metathesin literarum ab ἔψω.

Ἔπω, Ἔχω· Σπέω.

Ἔχω, Ἕξω, Σχέω. Hinc 339, ἀπεσχόμην.

Ἅπτω. Ἅψω· Σπάω. Sensu etiam conveniunt, nam Ἅπτεσθαι est manus admoliri. & Σπᾶν est manus inferre. Violentas adhibere manus.

Simili modo non plane gemino.

Ἔπω, Ἕψω· Ἴσπω, Ἴψω, ψω· Ἴσχω dicitur & à Σχέω· Ἰσχῶ. ut patet per Ἐρίσπω· Ἐρίψω, ψω.

Ἐρίσπω. Est etiam 159. Ἀποσχών.

Ὄπτω. Ὄψω· Ὄσσω.

150. Ἀδμὴς] quasi Ἀδαμής. Figura Verbalis in ης à primâ præt. Medii & ἀνλαβής. Vossius tribuit Verbalia in ης Aor. 2° Activo, ut Ἐλλιπής. Neque id solum, sed & in η vel εα & ος. Ego libens non appono multa huic tempori Verbalia. De reliquis facilè transeunt in præt: Medium: de hâc terminatione hæsito. Quædam cadere videntur à præsenti: ut Εὐσεβής. 349 Ἐυσεβὴς & siqua alia.

Quædam æquè quadrant præ Medio ut Εὐλαβής· Ἀδμής, & siqua alia.

Quædam inclinant in Aoristi, secundum ut Ἐλλιπὴς Ἐυμαθὴς siqua, & alia: nihil aliter talrari res possit: nihil antiquius

tùs præt: Med: usa fuerint vocalibus penultimis Aor: ſic-cut utuntur Characteriſticâ ejuſdem.

151 Ὁμόζυγος] Ὁμόζυξ fieri arbitror per Syncopen recti ὁμόζυγος, non verò γος fieri à Genitivo, πὸς ξ per παλιγλωσσίαν caſuum.

161 Πυλῶνες] Denominativa in ων etiam ſine ſignificatione continentis ut Πλάτανων, Ὄρνων.

183 Βεβοτὰς νόον ἐξαπατῶσιν;] Syntaxis non differt ab Heſiodea: Ἔργα.

Μηδὲ γυνὴ ζεφύρου νόον---ἐξαπατάσθω.

188 Ἐφέλμεσθον] Ἐφέλμη puto ab Archaico Ἔφελμαι (quod Ἐφεῖμαι nunc) ζ abeunte Atticè in τ. Sic Αὐτμὴ ab Hυζμαι Verbale primæ præt: Paſſ: ſic in μως terminatis. Ἅλμὸς videtur factum ab Ἥλμ.

190 Πτηνὰ λέγω] αλέγω penacuta paragoge Figura ex prima præſenti Activi.

Πτηνῶ· Πτηναλέγω.

Διψῶ. Διψαλέγω.

Θαρσῶ· Θαρσαλέγω.

Ἔργω· Ἀργαλέγω.

Θήγω. Θηγαλέγω.

210 Ἠγεμὼν] Verbale in μων cum penult: brevi & acuitur ultimâ.

219 Λείψανα ζ Λείψανον· Verbale in ανον ortum ex ſecundâ præt: Paſſ. Puto Φάζανον oriri ex Merathetico præſenti φαζω pro σφάγω, & quod ζφάγω. ſit Æolicum derivativum ab ἔζφαγα.

240 Κύειαν] Nunquam reperi vocem hanc niſi primâ longâ,

gâ, & Κῦρ☉ unde fluit. Sophocles producit: producit & Author Eccleſiaſticus qui *C*alendarium ſcripſit. Apollinarius non habet per totos Pſalmos ubi nihil frequentius. LXX Interpretibus. Eadem ratio in 80 *d*κύρω.

345. Παλινάγρετ☉] Ἀγείρω, pro Ἐγείρω, & Ἀγερολέ☉ ab Ἔγρω pro Ἐγερολέ☉ dici videntur ἐυρυσαμία vulgari.

Ib: Νίαται☽] Puto Æolos pro Νέομαι dicere Νίομαι. Salmaſius ait pro Ποθέω proferre Κοφίω.

361 Ὅιων λάβῃσι μήτ' ὄμμα μήτ' ὦυς, μήτε νῶς.] Plutarchus ex Empedocle phraſin huic ſimilem citat. *C*anit enim Siculus Philoſophus de principiis, ut opinor, quod eſſent.

—μήτ' ἐπὶ ἕκτα ποτ' ἀνδράσι, μήτ' ἐπάκουσα,
Μήτε νόῳ περίλαμβα---

362 Ἄρωγ☉] an Verbale primæ præt: Med: Nam ut Voſſius.

Ῥήσω Ἔρρωγα Ῥαξ (puto à ῥώγδς) ſic Ἀρήγω Ἤρωγα, Ἄρωγ☉.

Neque veriſimile eſt, ut η abeat in ω, cum ε abeat in ο.

Apologia.

Hic pauca ſubnectenda cenſui, quæ ut digito monſtrem atq; alios quaſi moneam, meâ maximè interfuturum eſt. Erit fortaſſe qui vocem prudenter procuſam, qui ancipitia verſûs, qui frequentem *C*raſin vitio daturus ſit, ſed meo ſenſu me involvo. Antiquorum monumenta prætendo & invidiæ oppono. Auſus ſum verba quædam enovare: quæ ipſa res & eſt antiqua & per quodvis ævum traducta.

—— *Licuit ſemperque licebit.*

Si modeſtè, ſi aptè,
Specimini ſint quæ ſubjiciuntur.

Ὀν-

Οὐδενίζειν Στασιάζειν

Δαΐζειν Φιλίσαι

Ζύγκλειν Συσσωματοῦμαι datur n: & σύσσωμος & σῶμα

Περίσπωσις Χειρίζειν. (τέμαι

Ἰσόμοιρος.

Quod attinet ad ξωνὲν puto ζυμμία reperiri in Synesio.

In metro sæpiusculè obsorpta particula Η videbitur apud Homerum quoq; & alios antiquos. Ἡυδάνετο ἐν τετωΐ; Iambus est quam usurpat pariter Aristophanes in fine versus.

Secùrum illud & parum rotundum---βασιλῆς ὦς; respondet tamen Homerico----λύκοι ὥς, & Virgiliano----Lupi ceu. Item-- πέλεκυς ὦς & ----κύων ὥς.

Παλιγγενέϊ ὕρωϊ. Talis Ectasis in Homerico

τεκεῖ ᾧ. & πόσει ᾧ.

In Casib. frequentiss. est Sophocles; & certè Crases particulas admittunt in carmen quæ versum & complent & concinnant. Hæc mea esse duxi ut submonerem; cetera sunt Lectoris ut faveat.

FINIS.